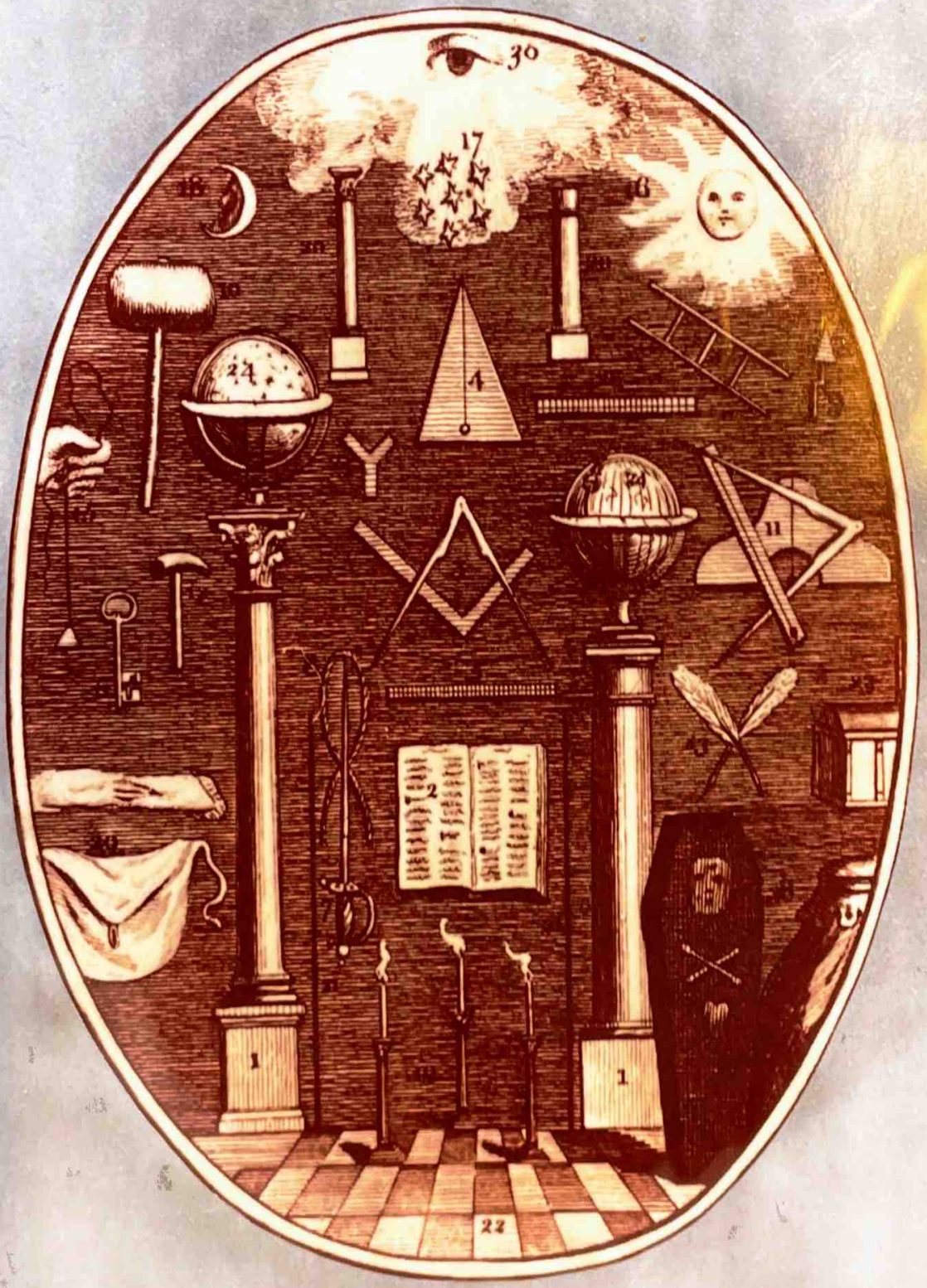
English
MASONIC EXPOSURES
1760-1769



ACF Jackson

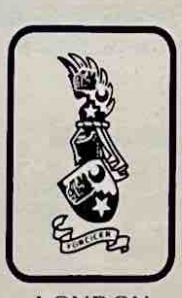
ENGLISH MASONIC EXPOSURES

1760–1769

English Masonic Exposures 1760–1769

with full transcripts
of
THREE DISTINCT KNOCKS, 1760
JACHIN AND BOAZ, 1762
SHIBBOLETH, 1765
and
Commentaries

Brigadier A. C. F. Jackson CVO, CBE



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FOREWORD

The notes on the texts of *Three Distinct Knocks* and *Jachin and Boaz* are based on a paper 'The English Exposures of 1760/62' which I read in the Quatuor Coronati Lodge in June 1971, and which appeared in the transactions of the Lodge (*Ars Quatuor Coronatorum*) No. 84. Since that date, further comments have been published about these two exposures, notably in various articles in '*The Freemason at Work*' 1976, and Volume 12 of the Masonic Book Club of America 1981, the latter including facsimiles of the texts. The author of both these books was the late Brother Harry Carr who was Secretary of the Quatuor Coronati Lodge when I read my paper.

I mention these facts as I do not wish it to be thought that the present work plagiarises Brother Harry Carr's writings. While I was researching and writing my paper, I naturally had the benefit of his advice and wide masonic knowledge. Through my more extensive acquaintance with the French language, I was fortunately able to reciprocate by explaining to him such matters as the implications of the various extracts from French exposures which were used by the author of *Jachin and Boaz*. This information he used *later* in his writing on masonic subjects, particularly in the two books referred to above.

When I read my paper in the Quatuor Coronati Lodge, one of the main criticisms was that the texts of the two exposures, *Three Distinct Knocks* and *Jachin and Boaz*

were not readily available. At the time, the Committee of the Lodge considered publication but it was deferred for a number of reasons and I turned my attention to other masonic research. Recently however the Masonic Book Club of Bloomington, Illinois, USA, have published the two exposures with a commentary by the late Brother Harry Carr. This book seems to have been well received. Unfortunately copies are only available to the limited membership of the Club. I therefore decided to write this book to make the exposures of this period in masonic development available on a wider basis.

Three Distinct Knocks and *Jachin and Boaz* are reproduced in full because of the important bearing they have on the development of the ritual. The extremely rare exposure *Shibboleth* is also reproduced in full—I believe for the first time—as it would appear to be an important guide to the differences between the Modern and Antient rituals at the middle of the Eighteenth century. As these exposures are intended for study and not as collector's items, they are not reproduced in facsimile, though the texts of the first editions of all three have not been altered in any way. It is my hope that the commentaries on these three exposures will assist and be of interest to those who read them.

A note on the general ritual development of the period and precis of the other exposures, which are of less masonic interest, are given in the Introduction. The text of *Shibboleth* is transcribed from the original in the United Grand Lodge of England library by kind permission of the Board of General Purposes.

A. C. F. J.

ABBREVIATIONS

AQC	*Ars Quatuor Coronatorum*, the Transactions of the Quatuor Coronati Lodge, No. 2076, E.C.
EFE	*Early French Exposures*, published by Quatuor Coronati Lodge, 1971
EMC	*Early Masonic Catechisms*, by Knoop, Jones and Hamer, Manchester University Press, reprinted by Quatuor Coronati Lodge, 1963.
Hiram	*Hiram, the Grand Master Key* etc, 1764
J&B	*Jachin and Boaz*, 1762.
Mahhabone	*Mahhabone: or the Grand Lodge Door opened, etc.* 1766.
MD	*Masonry Dissected*, 1730, by Samuel Prichard.
Solomon	*Solomon in All his Glory*, 1766
Shibboleth	*Shibboleth, or Every Man a Free-Mason*, 1765
TDK	*Three Distinct Knocks*, 1762.
Trahi	*L'Ordre des Francs-Maçons Trahi*, 1745. This includes large parts of *Le Secret de Francs-Maçons*, 1742 and *Le Catéchisme des Francs-Maçons*, 1744, used without acknowledgement.

Introduction to the English Exposures 1760–1769

The texts of masonic ritual exposures up to about 1760 have already appeared in print and are reasonably accessible to masons in the two following books which should be in all masonic libraries; and which most masonic scholars will probably possess:
(*a*) 1696–1730. *Early Masonic Catechisms* edited by Knoop, Jones and Hamer. A second edition was published as recently as 1963 by the Quatuor Coronati Lodge.
(*b*) 1737–1751. *The Early French Exposures* edited by Harry Carr and published by the Q.C. Lodge in 1971.

Masonic Ceremonies up to 1730

Up to 1730, masonic ceremonies had been in the early formative stage, with the three degree system of Entered Apprentice, Fellowcraft and Master Mason slowly emerging. Masonic exposures given in the *Early Masonic Catechisms* show how this was happening. This period of masonry culminated with the publication of *Masonry Dissected* by Samuel Prichard in October 1730. In this exposure, the ceremonial and ritual material is presented somewhat artificially in the form of question and answer,

and doggerel verse. Nevertheless, it is the first text to give ceremonies for all three degrees and all the essentials of the Hiramic legend.

MD had an immediate success and about twenty editions were published in England in the thirty years between 1730 and 1760. There were also Irish editions. *MD* had put the basic ritual into print and was accessible to non-masons who were becoming interested in this new and rapidly expanding social phenomenon. There is also no doubt that it was used by many masons who had nothing better to guide them in their ceremonies.

Ritual Development in England 1730-1760

Little is known about the development of English masonic ritual between 1730 and 1760—the period between the publication of *MD* and the group of exposures which are the subject of this book. What is known may be summarised as follows:

(*a*) As a result of the publication of the early exposures, particularly *MD*, Grand Lodge seems to have mildly panicked and made several changes in the 'established procedures'. All that was done is not known, but the changes included the reversal of the degree words. The result proved disastrous as this change was used as one of the main excuses for some lodges to refuse allegiance to the Grand Lodge and for the formation, in 1751, of the Grand Lodge of the Antients.

(*b*) Some orthodox masonic books were published. Pennell's *Irish Constitutions* of 1730 which included, though its origin may have been earlier, a prayer that became normal usage by 1760. This was followed by William Smith's *Pocket Companion* of 1735 (See *AQC* 45 by C. C. Adams). It did not include much ritual material but it did give 'A Short Charge To be given to new admitted Breth-

ren'. This, as far as Adams could trace, is the earliest version in print of the Entered Apprentice's Charge. Adams suggests that it may have been written by Smith himself. This was followed in the following year by *The Book M* which may have also been written by Smith. The only ritual material that it included were some prayers, the Entered Apprentice's Charge and the Manner of Constituting a New Lodge. The last, which had appeared in Anderson's *Book of Constitutions* 1723, was to appear again in a revised form in the 1760–1769 group of exposures. In 1754, Jonathan Scott wrote yet another *Pocket Companion* but it does not seem to have contributed any new material to the ritual, though it did repeat prayers and the EA Charge.

(*c*) The ceremony of the Third Degree gradually became established as part of the Craft ceremonies and special Masters' lodges had died out by 1760.

(*d*) The Royal Arch degree probably started during this period. It was immediately popular with the Antients but was only recognised by the Premier Grand Lodge (ie the Moderns) with the Charter of Compact in 1766.

Ritual Development in France 1737–1745

Much more is known about ritual development in France after 1730. The story is recorded in *The Early French Exposures* referred to above. Masonry had originated in England at artisan level but developed socially to include the upper and professional classes when it changed from its operative to its speculative form. It could thus claim a solid basis of tradition among all ranks of society. This was not so in France. The first French lodges started about 1725 under the guidance of Englishmen or Scots of high or even noble birth. Their initiates were naturally drawn normally from the circle of their own aristocratic

friends for whom masonry seems, at first, to have been little more than a fashionable craze. Though it did spread slowly to the professional and business classes, there were no traditions as guides or restrictions to innovations. An additional and important factor in masonic development in France was that it was unpopular in official circles.

In due course masonry spread to rougher grades of society, and lodges became an integral part of certain inns. Though inns were normal meeting places for lodges in England, they were not part of the inn and would move if they wished. In France, however, the inn-keeper could hold the warrant of the lodge, often being its master for life. Such a master was not troubled by traditions nor the quality of his initiates when his main object would be to attract custom. Even when this was not the case and lodges only used inns, as in England, as meeting places, the elaborate toasting and table procedures, found for the first time in the French 1737–1745 exposures, must surely have been developed during this period.

Some parts of the ceremonies found in the group of English exposures we are considering, especially *J&B*, can be found in early French exposures but whether they were of French origin or copied from the developing English ritual of the period must remain a matter of speculation. What we do know is that the author of *J&B* plagiarised long extracts from the French exposure. *L'Ordre des Francs-Maçons Trahi* of 1745 or from its English translation, *A Master Key to Free-Masonry*, 1762. We also know that these extracts must have been acceptable procedure in many English and Irish lodges as they were used until almost the Union of the Modern and Antient Grand Lodges in 1813. It seems unlikely that this would have been the case if they had been purely French inventions, rather than the normal English masonic development taking place during the same period.

The English Group of Exposures 1760–1769

During the 1760s, there appeared a third group of masonic exposures, this time in English. One may assume that masonic ritual and ceremonies had developed so much since 1730 that those who wrote these exposures must have considered that there was a market, both among masons and with the general public. In this, the authors were correct in principle but the standard of the pamphlets varied so much that the majority were not particularly successful. The two that were the most successful, *Three Distinct Knocks*, published in 1760 and which purported to give the ceremonies used by the Antients, and *Jachin and Boaz*, 1762, which claimed to cater for both the Moderns and the Antients, ran into many editions and were used as rituals—or at least as *aides-mémoires*—until the end of the century. These two exposures can be accepted as valuable guides to contemporary procedures and are therefore given in full later in this book with a commentary. One other seems worth treating in the same way, *Shibboleth* of 1765. *Shibboleth* conveys the impression that it is correctly reflecting the shorter working actually used by many of the lodges of the Premier Grand Lodge. It is true that *J&B* states that it covers the modern procedures but, as its ceremonies are so similar to those in *TDK*, which dealt with the Antients only, its claim must be suspect.

Nine exposures of the period have survived though there may have been others of which copies no longer exist. However, only the three mentioned above are important enough to warrant being given in full and commented upon in detail. The remaining six have some points of interest which are mentioned when they are reviewed.

The comments in this book only refer to the contents of the exposures. The reader interested in their biblio-

graphical details should consult the very useful paper in *AQC* 56 by Commander S. N. Smith.

Zimmermann's Annotated Copy of Jachin and Boaz

The comparatively recent discovery of a copy of *J&B* by Bro. Paul Tunbridge (See *AQC* 79) in Geneva is an important factor in proving the authenticity of the 1760–1769 exposures. This copy of *J&B* belonged to a prominent mason of Swiss nationality. Emmanuel Zimmermann lived in Dublin from 1775 to 1803 where he was a member of at least one Irish lodge and presumably visited others. In the margin of his copy of *J&B* he made comments about the ceremonies that he had seen.

Zimmermann's *J&B* was an Irish edition of 1777 which, apart from a few minor details, is similar to the first English edition which is given later. His comments are so minor comparatively that they are positive proof that *J&B* records the masonic procedures of the period. While this is an important confirmation of this fact, it would be unwise to take it too far. There is no doubt that these exposures, particularly *TDK* and *J&B*, were used as *aides-mémoires* or even as rituals by masons who had no better sources of information. By Zimmermann's time, they had been used as such for some fifteen years and it is not improbable that the ceremonies of 1775 had grown more like the exposures than were actually the ceremonies of 1760–1769.

Value of the Exposures

In spite of the confirmation from the Zimmermann source, it would be quite unrealistic to accept the contents of these exposures without caution. Published out of spite or for gain, they are immediately suspect. That much of the vari-

ous texts will seem to corroborate each other is no verification of their facts but merely examples of the shameless plagiarism—normal at this period—of the various authors. Positive deduction is also handicapped by our knowledge that masonic ceremonies at that period were not standardised. While the ceremonies in the various lodges were almost certainly basically similar, there would be variations in practice, particularly between Modern and Antient lodges. Even if the various authors were truthfully recording what they knew as facts in lodges known to them, they may have been incorrect about what was taking place in other lodges. However, there is substantial outside evidence, additional to Zimmermann, that the ceremonies described do give a reasonably correct picture of contemporary masonic practice. What we can hope to gain from a study of the three exposures which are given in full, and from the others when they copy them, must be major points of interest, note the details in:

(*a*) The progress of the development in English-speaking ritual and ceremonies from 1730 up to about 1760.

(*b*) The real differences between the ceremonies used by the Premier or 'Modern' Grand Lodge and the Grand Lodge of the Antients.

It is in order to study the first of these problems that the two exposures *TDK* and *J&B* are given in full and it is hoped that a detailed study of *Shibboleth* may shed some light on a question which has worried masonic students in the past and which, up to the present, has not been answered.

The Exposures

A Master Key to Freemasonry

This appeared as '*A Master Key to Freemasonry. By which all the Secrets of the Society are laid open & their Pretended Mysteries exposed to the Public with an accurate Account of the Examination of the Apprentice, Fellow Craft, & the Master.*'

N.B. The public may depend upon this being a genuine Account of their whole Secrets, by which a Person may gain Admittance to a Lodge

London. Printed for J. Burd at the Temple-Exchange Coffee House, Fleet Street. MDCCLX.

The pamphlet is actually an abridged translation of the French exposure '*L'Ordre des Francs-Maçons Trahi*' of 1745. This exposure had itself plagiarised large parts of two other exposures, *'Le Secret des Franc-Maçons'* of 1744 and the *'Catéchisme des Francs-Maçons'* also of 1744. There is not enough evidence to decide which of these three exposures were used by Burd but it is assumed that he probably used the *Trahi.*

The *Master Key* is an indifferent publication and not worth detailed study but it is of interest because, as we shall see later, the author of the 1762 exposure, *Jachin and Boaz*, used extracts from it in his own work. He also used the *Trahi* but, in some places, it is clear that the *Master Key* was copied *verbatim.*

The author of the *Master Key* is quite shameless in his preface, which he starts about half way through the *Trahi* preface, saying 'I will candidly confess to you that you are betrayed, etc' but he concludes, excusing himself, 'Yes, Gentlemen, I acknowledge with all the sincerity of an honest man, that your Order contains a great number of men of all classes highly esteemed for their virtue & their personal qualities, for whose sake one may well overlook the handful of good-for-nothings who disgrace you.'

There are a number of obvious mistakes, either by the author or the printer, for example the two pillars are referred to as I and B. It was clearly a catch-penny effort but it probably did not bring the author any special financial reward. There were three editions, one Irish, and it must have failed as it did not reflect English masonic ceremonies of its period. In any event, it was overshadowed by the more complete and correct *Three Distinct Knocks* which was published a month later.

Three Distinct Knocks

April 1760. This exposure is given in full on pages 53–115 with a commentary on pages 20–52.

Jachin and Boaz

March 1762. This exposure is given in full on pages 116–175 also with a commentary on pages 20–52.

Hiram

November, 1764. This exposure appeared under the title of *Hiram: the Grand Master-Key to the Door of both Ancient and Modern Free-Masonry: Being an accurate Description of every Degree of the Brotherhood, as authorised*

and delivered in all good Lodges—by a Member of the Royal Arch. It had a certain success, particularly in Ireland where it ran to three editions with four reprints of the third. In England, it was not so popular only having one reprint. *Hiram* covered a much wider field than any of the previous exposures but none of its material seems to have been original. As Smith says in *AQC* 56, 'The author starts with the statement that the Science of Masonry is the most ancient in the world, that its basis is Virtue, and its Grand Principles are Brotherly Love, Relief and Truth to each other, the Universal Benevolence to Human Society in general. He goes on to say that the various attempts of late to describe this Noble Science have been unsatisfactory, and he has therefore compiled his book from the best-received Testimonials and Authentic Records so that it will serve as a Pocket Companion to every Free-Mason' With this excuse for plagiarism, he divides up his subject as follows:

(*a*) The Old Charges copied from Benjamin Cole's 1762 edition of the *Constitutions*. (See *AQC* 45)

(*b*) An abridged 'traditional history' from about the Norman Conquest to 1722. This was taken from Scott's *Pocket Companion* (3rd Edition of 1764)

(*c*) Masonic ceremonies. These start with a speech showing the qualifications essential for a mason. This speech was given by a Welshman, Edward Oakley, at a lodge meeting at the Carpenters' Arms, Golden Square, London on 31st Dec 1728. Little is known about Oakley except that he was the founder of a lodge at Carmarthen and that, in civil life, he was a distinguished architect (*AQC* 27) There is nothing particularly outstanding about the speech though it did express sentiments with which every mason would agree. Nevertheless, it made an impression as it was printed in Benjamin Cole's *Constitutions* of 1728 and was reprinted several times. It will be mentioned again

later in this book as extracts also appear in the exposure *Shibboleth.*

In addition to the speech by Oakley, there is an interesting exhortation before the ceremonies by the Rev. John Entick (*AQC* 21) who was Junior Grand Warden in 1758 and who was the second editor of the *Book of Constitutions* when he produced the third edition in 1756. He was a personal friend of Scott and collaborated with him, if he did not himself write some of Scott's *Pocket Companions.* Entick advises the brethren to suffer only those who are sober and temperate in their habits to be admitted as masons for 'Of much Wine and Strong Drink cometh Contention, Brawling and sometimes Blows and Bloodshed. And to prevent Discord and Deformity in your Lodge, and to obviate all opposition to Masonry from without, beware of Wolves in Sheeps Clothing. Let us never be prevailed upon, by any private or selfish consideration, to admit an unworthy Person to our Secrets and well governed Society, nor to permit a reprobate false Brother to continue amongst us, and to bring bad report upon the Craft.'

The actual ceremonies are copied from *TDK* and *J&B* but two points of interest appear. After the candidate for initiation has been given the secrets of the degree, *Hiram* adds 'The ceremony being now ended, he is desired to pay the usual fees of being made, which offering to do by putting his hand in his Pocket, he finds no money & this generally causes a laugh among the Brethren as all kind of metal had been taken from him before he was admitted into the room, but now being restored, he discharges his fee and an apron being brought him (for which he pays a shilling) and a list of the Lodges, he is congratulated by the Brethren.'

The author of *Hiram* makes it quite clear that he does not like the 'mop and pail' ceremony, calling it disagree-

able and saying that many Lodges now use tape and nails.

The ceremonies given include 'a Prayer frequently used at the making of a Mason', 'Claps belonging to each degree' and 'the Manner of drinking among Masons'.

(*d*) There is a List of Grand Masters from 1722 and a list of Lodges. The latter is from Scott's *Pocket Companion.*

(*e*) Masonic Toasts and Songs taken from the second edition of *Ahiman Rezon*, 1764. As in *Ahiman Rezon*, each of the toasts in *Hiram* are followed by a song.

Mystery of Free Masonry Explained

1765 by W. Gordon, Teacher of Mathematics. This is not a separate pamphlet but appears as a chapter in the 4th and subsequent editions of a large encyclopaedia '*Every Young Man's Companion*'. The earlier editions did not have this chapter about Masonry, which only appeared as Chapter 21, when the book appears to have been expanded. The material is of no importance masonically as it is no more than an abridged version of *J&B*. The Companion continued to be printed until at least 1777.

It is this exposure which Dr George Oliver claimed to have started his interest in masonry. In a letter which he wrote towards the end of his life and which is still extant, he wrote, 'My attachment to Freemasonry was acquired at a very early age, indeed it would scarcely be expected that a taste for such dry and unsatisfactory study could exist. At the very early age of 9, I imbibed a predilection for masonry which never left me. It so happened that a book was thrown about the school [Possibly his father's own school at Lutterworth, Nottinghamshire] for the general use of the boys called 'Gordon's *Young Man's Companion*' that contained an article that rivitted [*sic*] my attention, for it purported to explain the mysteries of Freemasonry about which my curiosity had been excited (my

father being a Mason)'. Actually, at the time that Dr Oliver was 9 years of age ie, 1791, his father was not a mason, being initiated only in 1797. However, as the letter was written 70 years after the event, the confusion of dates is excusable, but the fact that it was the chapter about masonry in the *Young Man's Companion* that sparked off Dr Oliver's extensive masonic career is almost certainly correct.

Shibboleth

August 1765. This exposure, together with a commentary is given in full on pages 177–238.

Mahhabone

or The Grand Lodge Door Open'd. Wherein is Discovered The Whole Secrets of Freemasonry, Both Ancient and Modern. January 1766, by J. G. *Τζπουράφος* (Tupographos), *A regular Brother* of Free-Masonry, *Having mounted the* STEPS of *one, two, and three.*

This is the heading of the first edition printed at Liverpool. The second was printed in London and is signed, J*** G******.

The author does not say where he got his information about Freemasonry but states that he tried to publish his book in 1753 but learnt that 'the Fraternity had bribed off the intended Publication with the Printer'. However he persevered and 'elated with my Success, I got the whole of my Writings by Heart, being determined to put on a good Effrontery and make a Trial on an intimate Acquaintance or two who belonged to a Lodge; this I accomplished so well that they did not in the least suspect that I had not been duly made and gave me the *Answers* in due Form according to my proposed *Questions*, and also the *Sign*,

Grip & Password, though I was still a little deficient in the Grip, they readily instructed me without the least suspicion.'

This is complete rubbish as there is nothing in the book that had not already appeared in other exposures. The author's inducement to publish is due to 'his regard to the Society and respect to the Publick' but he continues his vindication more or less in the same words as used by the author of *Hiram*. Though his intention is to instruct, he 'suspects the *weak* and *inexperienced* Brethren will not only snarl and cavil at this undertaking, but endeavour to excite their wrath and ire against it'.

The exposure starts with a description of the lodge taken from *J&B*. This is followed by thirty pages of traditional history and charges and are a slightly rearranged version of *Hiram*. The next 35 pages are the ceremonies given in *J&B*. There is, however, an interesting foot-note to the Entered Apprentice word 'Formerly it was the Fellow-Craft's, till a pretended discovery of Free-Masonry came out, wrote by *Samuel Prichard* [This is, of course, *MD*.] which was about three fourth fiction, and the other fourth real; however it made a great confusion among the Masons at that time, and in order to prevent being imposed upon by Cowans or Imposters, there was a general council held, and the Entered Apprentice and Fellow-Craft's Words were exchang'd, and private accounts transmitted to each Lodge, tho' there are some Lodges still retain the old Custom.' This is an early confirmatory explanation of something that is still occasionally disputed.

One apparently original paragraph in this exposure does possibly throw light on a contemporary custom about which there always has been some doubt. 'The *Apprentice's* Apron is tied round his Waist with the Flap on the Inside.... The *Fellow-Craft's* Flap is put up and fixed to

one of his Waist-coat' buttons ... and the *Master's* Flap hangs down upon the Outside.'

The author of *Mahhabone* claimed that his first edition was such a success that he was encouraged to publish a second. This came out late in 1766 and enabled the author to plagiarise material from *Solomon in all His Glory*, which had been published a few months earlier. From this exposure, he pirated 'Reasons for a new-made Member going through the different Ceremonies of *Making* in a Lodge' and 'The Secret way of WRITING in Masonry.'

The second edition shows that much of the first was re-written but it is still taken from previous exposures. It also includes pages which purport to be the Modern versions of the EA's, FC's and Master's catechisms. These are a mixture of *MD*, *J&B* and *Solomon*. The Master's catechism is given here in full with its sources in order to prove that *Mahhabone* does not, in fact, give genuine Modern procedures.

Mahhabone's Catechism of the Third Degree in Masonry starts with a preface in which the author says that 'the long Harangues relative to *Hiram's* Murder, &c agree with the Ancient Masonry, so shall omit them'. This Catechism is a mixture of *Masonry Dissected* and *Solomon in all his Glory*. The sources of the questions and answers are given in the margin as *MD* or *SG* for the convenience of the reader.

SG *Master*. How old are you?
Answer. Upwards of seven Years old.
SG *M*. You are a Master then?
MD *A*. I am, try me, prove me, disprove me if you can.
MD *M*. Where was you pass'd Master?
MD *A*. In a perfect Lodge of Masters.
SG *M*. How must I know you are a Master?

SG A. By my Signs, Words and Touches.
SG M. Give me the Master's Word?
SG A. I have lost it with you, Most Venerable Master, but the Acacia is known to me. [The French title for the W.M. will be noted. The Acacia was unknown to *MD*; the word Cassia always being used.]
SG M. Give me the first Point of your Entrance?
SG A. Give me the first, and I will give you the second.
SG M. I hold.
SG A. I hide.
SG M. What do you hide?
SG A. The Secret of the Masons and Masonry.
SG M. Where do you hide it?
SG A. In a Box that is only opened with Ivory Keys, that is to say, my Heart. [This is also the answer in *MD*.]
SG M. Who did you meet with, when you offered yourself to be received Master?
SG A. A terrible Brother, who opposed my Entrance Sword in Hand, and a Warden. [This is the *Frère terrible*, an officer who had no counterpart in English Masonry.]
SG M. Why did he carry a Sword?
MD A. To drive away all Cowans, Listeners, or the Prophane. [This answer and the next two questions come from *MD*'s EA Degree.]
MD M. If a Cowan, Listener or Prophane is catch'd, how is he to be punished?
MD A. To be placed under the Eves of the House in rainy Weather, till the Water runs in at his Shoulders, and out at his Shoes.
SG M. How do the Masters Travel?
SG A. From East to West.

SG M. Why?
SG A. To spread the Light of Masonry.
SG M. What Road did you take to become a Warden?
SG A. I advanced from the Rule to the Compass.
SG M. How was you received?
SG A. By three Knocks.
SG M. What do these three Knocks signify?
SG A. The Word *Hiram*, our respectable Master. [In *Solomon*, the word is *Adonhiram*, as by this period, the French legend had changed, but the author of *Mahhabone* has had to change it because *Adonhiram* was unknown in English masonry.]
SG M. How was he assassinated?
SG A. By three Fellow-Crafts, who wanted to force the Master's Word from him, in order to receive their Wages.
SG M. How was the Body of *Hiram* found?
SG A. By a Branch of Acacia, which the Fellow-Crafts had planted upon the Spot where they had buried him; which is the Reason that it is engraven upon his Tomb. [The legend now is the French 1740 version.]
SG M. Is there nothing else engraved upon it?
SG A. *Solomon* caused the ancient Word to be inscribed.
SG M. What Word is it?
SG A. *Jehovah*; that is, *God*, in *Hebrew*.
SG M. Why is it not used now?
SG A. Because it was apprehended the Fellow-Crafts had forced it from *Hiram*'s lips by torturing him.
MD M. After Hiram was put to Death, and found buried, how was he raised?
MD A. By the Five Points of Fellowship. [These do not appear in *Solomon*.]

MD M. After *Hiram* was raised by the Five Points of Fellowship, was not there the Grand Master's Word demanded?

MD A. There was.

? *M.* Give me that Word?

J&B A. (Whispers in his Ear) MACBENACH, (which signifies, Rotten to the Bone)

The Catechism then continues entirely taken from *Solomon*, including several words (*Gabanon*, *Louffton*) which do not appear in English Masonry and totally un-English phrases ie 'I came to conquer my Passions, and correct my Vices'.

The author concludes:

> 'The Notice being given, and the Lodge shut, they clap their Hands nine Times, and in snapping the Fingers, cry *Huzza*, *Huzza*, *Huzza*; and now the Degrees are revealed in the Modern Way, which, in several Particulars, differ from the Ancient, but shall leave the judicious and candid Reader to judge which of the two (Ancient or Modern) is the best.'

Solomon in All His Glory

or the Master Mason, March 1766. by Thomas Wilson. This exposure, which ran into three editions, is nothing more than a translation of the French exposure, *Le Maçon Démasqué* of 1751. An English translation of the latter is given in the *Early French Exposures*, referred to earlier. It is difficult to understand how the author of *Solomon* could have imagined that his book would sell well. It is very anti-masonic in tone so there was a possible public among critics of the Craft. However, it would not have deceived any Master mason as the third degree is based on the French variation of the traditional history with Adoniram

as the victim revealing the secrets under torture. *Solomon* at least seems to have been welcomed by the author of *Mahhabone* who, as we have seen, plagiarised large sections for the second edition of his book.

Solomon describes *Le Maçon Démasqué* as giving 'The Secret Way of writing in Masonry'. This is only an explanation of the square and cross diagram cipher which has appeared in a number of masonic books. As it is a simple substitution cipher, it is of little value.

The Free-Mason Stripped Naked

or the whole Art and Mystery of Free-Masonry, Made Plain and Easy to all Capacities. By a faithful Account of *every Secret*, from the first Making of a Mason, till he is completely Master of every Branch of his Profession. The pamphlet appeared before August 1769 by 'Charles Warren, late Grand Master of a regularly Constituted Lodge in the City of Corke'. It was published in London with a second edition about 1777 published in Dublin. Smith gives a review of the exposure from the *Gentleman's Magazine* 'This absurd performance is entirely taken from two pamphlets; published a few years ago; the one entitled *Jachin and Boaz*, and the other *Three Distinct Knocks*; in which a number of ridiculous customs are described as the Secrets of Free-Masonry.' This is a correct description as, after a few pages of quite unimportant introduction, the remainder is a slightly abridged copy of *J&B*; much of the text being a word for word copy.

Three Distinct Knocks, 1760 and Jachin and Boaz, 1762

The Authors

TDK was published in July 1760 under the title of *Three Distinct Knocks at the Door of the most Antient Free-Masonry*.... The author starts his introduction with four pages of diatribe about 'The Right Worshipful Company of Faithful Irish Masters Of Number 1.' This was actually the Grand Lodge of the Antients awaiting a nobleman to rule them. It is difficult to find out the reasons for his dislike of masons generally and this Lodge especially, but his rude remarks are inserted at intervals through the exposure. His anti-masonic outbursts rule out the suggestion that he was a Modern angered at the growth of the Antients, and trying to denigrate them. Nevertheless his enmity must have had a cause. His exposure might be understandable if we knew that its author had been an Antient mason who, for some reason, had grown to hate the Craft and was taking his revenge by exposing it. We can only speculate.

It is probable that he did not wish to admit that he had flagrantly broken his Obligation, as he stresses that he was not a genuine mason, stating that he got into masonry by studying *MD* and so gaining admission to a lodge in Paris.

On moving to London for business reasons, he visits a Modern lodge and then 'An Irish Lodge that call'd themselves the most antient masons, that holds their grand Lodge at the Five Bell Tavern in the Strand, which is the whole Subject of this Book'. However it does not seem possible that the author was just a casual visitor to a lodge. His work is such an advance on *MD* and so different from any French exposures that it must have been original work or a copy of something now lost. It could only have been compiled by a good ritualist. There cannot have been many of these at this time when the Antient ritual was still under discussion. Though the Grand Lodge had been formed in 1751, it was necessary on 13 March 1757 for its minutes to record that its Grand Secretary 'traced and explained the 1st, 2nd and 3rd part of the Antient Craft and settled many things (then disputed) to the intire satisfaction of the brethren present, who promise to adhere strictly to the Antient system and to cultivate the same in their several Lodges'.

From the Introduction and from remarks in the text, it is obvious that the author of *TDK* was anti-Irish. There were many Irishmen in the Antient lodges at this time and the most famous of them was the Grand Secretary, Laurence Dermott, brilliant but argumentative and verbose—and probably intensely irritating. Again, the minutes of the Grand Lodge are informative. 'Bro James Bradshaw (and others) protested against any thanks or approbation of the Secretary's conduct, who instead of being useful, had actually Sung and lectured the Brethren out of their senses.... Many disputes happen'd between Laurence Dermott, William Hickey, Junior, and others, the recording of which would be of no service to the Craft nor to the various speakers'. It is an interesting speculation that *TDK* may have been the result of trouble within the turbulent inner hierarchy of the Antient Grand Lodge.

J&B was published in March 1762 under the title of *Jachin and Boaz or an Authentic Key to the Door of Free-Masonry*.... The earlier editions have also; *By a Gentleman belonging to the Jerusalem Lodge: a frequent visitor to the Queen's Arms, St Paul's Church Yard: the Horn in Fleet Street; Crown and Anchor, Strand and the Salutation, Newgate Street.* The author in his introduction states, like the author of *TDK*, that he did not become a mason in the normal way but acquired enough knowledge from the papers of a 'dead relative' to bluff his way into a lodge in the Strand with the result that he had in due course 'the honour of being respected in most of the lodges of reputation in this metropolis'. Samuel Prichard in his introduction to *MD*, flaunts the fact that his work was in violation of his Obligation but the authors of *TDK* and *J&B* state clearly that they were never initiated masons. They may have thought that this would make their work less repugnant and more saleable to genuine brethren; the title to *J&B* is obviously an invitation to brethren to use it as an *aide-mémoire*. As has been explained, there is reason to suspect that the author of *TDK* may have been a mason but this is not so clear in the case of the author of *J&B*. The latter's exposure may be divided into three parts:

(*a*) A completely pirated reprint of the catechisms given in *TDK*. The author sensibly omits the anti-masonic outbursts: otherwise the only difference of substance is the reversal in later editions, other than those printed in Dublin, of degree words to conform with the changes made by the Grand Lodge about 1730–1739. After the first edition, the title was changed to include 'Ancient and Modern'.

(*b*) Some additional pages of text describing masonry generally and parts of the ceremonies. These are patently plagiarised either from *A Master-Key to Freemasonry* by J. Burd, who himself plagiarised them from the *Trahi*, or direct from the *Trahi*.

(*c*) A recapitulation of masonic information, including drinking customs and methods of recognition.

All this information could have been obtained by anyone who managed to slip into one or two masonic meetings, or even had a talkative masonic friend. What is plain is that the author of *J&B*, seeing the success of *TDK*, decided to make easy money and, after the first edition, decided to attract a wider market by claiming to include items of interest to Modern as well as Antient masons. Whether his references to Modern masonry are of any value will be considered as they arise, but the success of his pamphlet proved that he apparently achieved his object.

Later Editions

Both exposures ran into many editions over the next forty years, with *J&B* the most successful. None of the later editions have alterations which affect the ceremonies. The author of *TDK* wisely omits his diatribe against the Irish Lodge in his second edition, and the offensive Latin quotations at the end of the exposure. *J&B*'s second edition has two alterations of substance. As stated above, the words 'Both Antient and Modern' are brought into the heading after the first edition and, no doubt for the same reason, the degree words are changed to conform with Modern custom. This produced a further error. As Smith points out in *AQC* 56: 'Oddly enough although the names of the Wardens' columns are altered, their *significations* are not—so that Jachin is made to signify "strength" and Boaz "to establish in the Lord"—and thus they continue in all subsequent editions.'

The exposure was published in 1762 also in Dublin, but without the alterations in the text of the words. In 1776, an engraved plate showing emblematic figures in masonry

was also added. This, though several times redrawn, is to be found later in *TDK* as well as in *J&B*. About the same time, *J&B* had added some masonic songs and the 'Ceremonial at Funerals'. This may have been taken from Preston's *Illustrations of Masonry*—though he may not have originated it.

The fifth edition, dated 1764, has an addition of unusual interest. Instead of the note after the preface to *J&B*, there is an advertisement in which the author comments on rude letters which he has received. As this shows astonishing invective, it is included as Appendix A as an illustration of 'literary manners' of the mid-18th century.

Note The reader is advised to glance through the exposures at this stage in order to get an idea of the lay-out and contents, reserving his detailed study until after the reading of these comments.

The Lay-out of the Lodge

Both exposures make it clear that the main business of a lodge evening was carried out at a table, but that the degree ceremonies were performed round a drawing on the floor. It will be seen that both give approximately similar diagrams of the latter as illustrations. The diagrams vary slightly in different editions though the main features are unchanged. *TDK* describes his diagram:

> It was generally done with Chalk, or Charcoal, on the Floor; that is the Reason why they want a Mop and Pail so often as they do: For when a Man has been made a Mason, they wash it out; but People have taken Notice, and made a Game of them about the Mop and Pail: So some Lodges use Tape and little Nails to form the same Thing, and so keep the World more ignorant of the matter.

The Master, in *TDK*'s Antient lodge stands in the East, with the Bible in front of him. There is no suggestion of a pedestal for the Bible so it seems likely that a chair was used. In the first edition, the Master is flanked, on his right, by the SW with the SD in the West, but this was a mistake and corrected in subsequent editions by interchanging the positions of these two officers. On the left of the Master is the Pass-Master. In the North is the Secretary; South, the JW holding his column; and West, (after the first edition) the SW with his column and the JD.

Drawn on the floor are three lines which are named 'The Apprentice's Step', 'The Craft's Step' and 'The Master's Step', though the last is omitted in late editions. The only emblems shown are three candles, placed E S and W within the diagram but there is no doubt that, by this time, many lodges used some or all of the emblems shown in the engraving, referred to in the Introduction, which appeared in editions later than 1776.

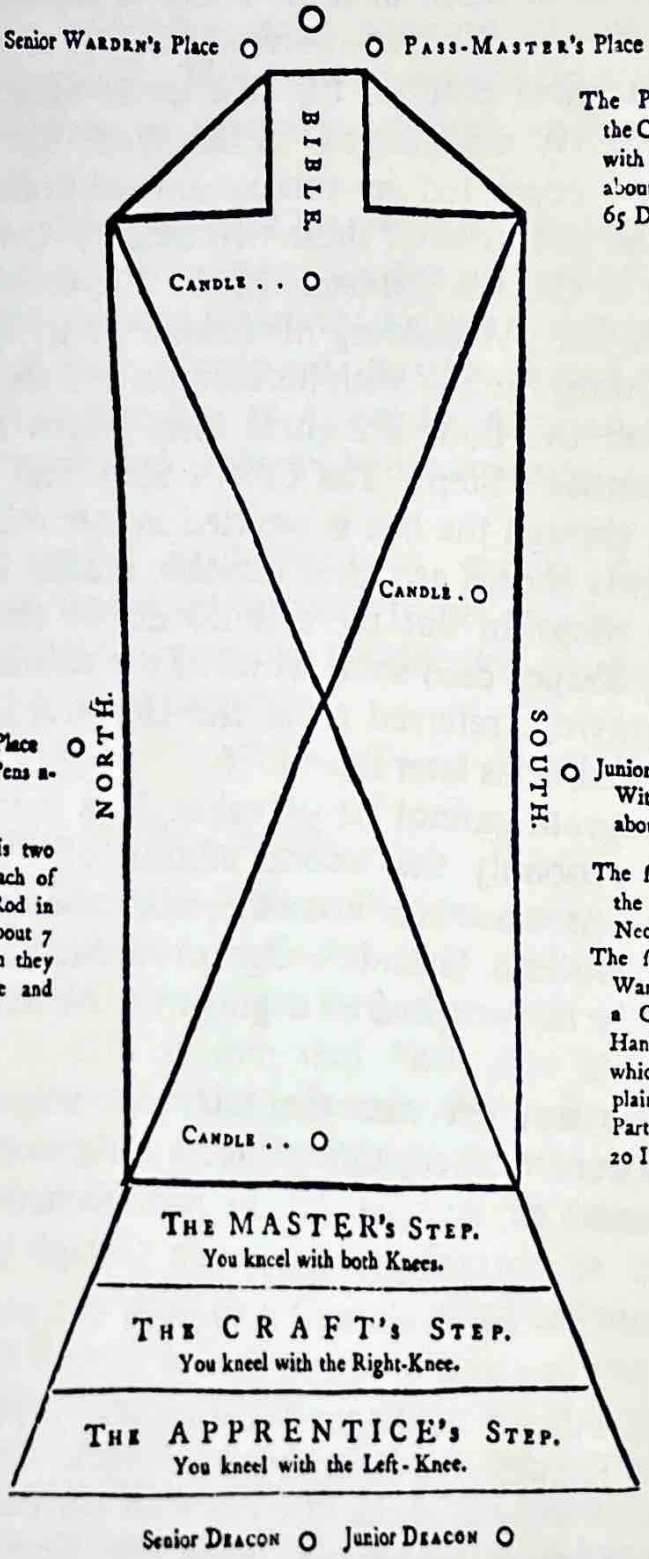
J&B's diagram cannot be of value. It is merely a plagiarism of probably the second edition of TDK. As it shows Deacons who were not officers in a lodge working under the Modern Grand Lodge procedures, it cannot unfortunately be accepted as a guide to the Modern layout.

TDK does not describe the table around which the catechisms were worked, though the author does mention it. *J&B* is more explicit and his description may probably be accepted as normal practice, even though plagiarised possibly from the French:

> The Candles that are upon the Table are always placed in the Form of a Triangle.... When they sit down to the Table, the Master seats himself in the first Place on the East-Side, the Bible being open before him, with the Compasses laid thereon, with the Points of them covered with a Lignum Vitae

EAST.

THE MASTER's PLACE.



The Paſs-Maſter hath the Compaſſes and Sun, with a Line of Cords, about his Neck, *viz.* 65 Degrees.

SECRETARY's Place with the Croſs-Pens about his Neck.

The Maſter and his two Deacons have each of them a Black Rod in their Hands, about 7 Foot high, when they open the Lodge and cloſe it.

Junior WARDEN's Place With the Plumb-Rule about his Neck.

The ſenior Warden has the Level about his Neck, and

The ſenior and junior Wardens have each a Column in their Hands, or by them; which will be made plain in the ſecond Part: They are about 20 Inches high.

WEST.

> or Box Square; and the Senior and Junior Wardens opposite to him on the West and South. On the Table is likewise placed different Sorts of Wine, Punch, &c. to regale the Brethren, who take their Places according to their Degree of Seniority....

The position of the Wardens confirms the plagiarism. 'Opposite to him' puts them in the NW and SW respectively thus contradicting his own diagram and his Opening Ceremony. The earlier English ceremonies, if they mention Wardens at all, locate them in the West of the lodge. The two *Surveillants* of the French exposures always seem to have been in the West. However by 1760, as *TDK* shows, the JW in Antient lodges had moved to the South. It is not impossible that this move was connected with the development of the Hiramic legend in which the *JW* plays his part at the South gate. There is not enough in *J&B* to deduce whether the JW in Modern lodges had moved as well.

In addition to his diagram, the author of *J&B* gives information about the lay-out of the lodge in narrative form. While this is interesting, it must be treated with the greatest suspicion as it is obviously plagiarised either directly from French exposures or from Burd's 1760 translation of the *Trahi*. In order to prevent constant reference to this plagiarism, the subject is fully dealt with in Appendix B.

Officers and their Clothing

Most of the information about the officers and their clothing will be found in the lay-out diagrams. The diagrams are similar but *J&B* also refers to officers' clothing in the text, probably plagiarising the *Trahi*.

TDK makes no direct reference to the colour of the

apron worn by the Antients but calls it 'the badge of innocency' so it was presumably basically white. There is also no mention of the colour of the ribbons on which the jewels hung. *J&B*'s text is not explicit but, as it differs from his diagram, the author must be intending to describe Modern procedures. For the apron:

> 'Every Brother has an apron made of white Skin and the Strings are also of Skin, though some of them chuse to ornament them with blue Ribbon. On the Grand Days, such as Quarterly Communication, or other general Meetings, the Grand Officers Aprons are finely decorated.'

J&B also states that officers wear their jewels on a triangular blue ribbon, but this cannot have been Modern practice and, probably like the quotation above, French custom. In 1728, the Premier Grand Lodge had laid down that jewels were to hang from a white ribbon and this was reiterated in 1731.

> 'That Masters and Wardens of Lodges might wear their aprons lined with white silk, and their respective jewels with plain white ribbons, but no other colour whatsoever.'

French exposures show that officers in French lodges wore their jewels on a blue ribbon and it is possible that officers in Antient lodges did so as well, but *TDK* does not say so, only hints that the aprons were white.

The officers' regalia is fully described in the diagrams and in *J&B*'s and requires no comment. It is worth noting however that the Master of the lodge wore his hat and that he and the Deacons carried black rods 7 foot high. Deacons appear in the rather suspect *J&B* diagram, and quite rightly not in the text as, at this period, orthodox Modern lodges did not have such officers.

Opening and Closing the Lodge

TDK is the first English exposure to give formal openings and closings. Some form of opening ceremony must have been in use in some lodges as a prayer, found in Pennell' *Irish Constitutions* of 1730, is definitely an opening prayer. It includes special phrases to be used 'when a man is made' so its normal use must have been at the opening ceremony of a lodge meeting. Neither *TDK* or *J&B* give an opening prayer.

In *TDK*'s opening, the JD is ordered to see that 'his Lodge is tyl'd'. This is the first time that this appears in an English exposure. The officers are then asked their places and 'Business' in turn. In the JW's reply is confirmation that by 1760, in Antient lodges, he was placed in the South 'the better to observe the Sun, at high Meridian ...' Finally the Master takes off his hat and declares 'This Lodge is open, in the Name of God and holy St. *John*, forbidding all cursing and swearing, whispering, and all prophane Discourse whatsoever, under no less Penalty than what the Majority shall think proper; not less than One Penny a Time, nor more than Sixpence.' He then gives three knocks—no rhythm is indicated—puts on his hat and sits down.

J&B copies this, except that the lodge is opened '... in the name of Holy St *John*' and the amount of the penalty for bad behaviour is not specified. However, as his lodge has Deacons, the ceremony must be suspect as applicable to a Moden lodge.

No openings are given for the FC and MM degrees. As Zimmermann also makes no mention of such openings in his notes, it would seem that they were a development of several decades later. A special opening would not have been essential for the FC degree if this ceremony was worked on the same night as the EA degree. The two

exposures are contradictory on this point. *TDK* gives 'If Time does not permit the Craft's Lecture, as it very seldom does ... then they close the Lodge: which is very much the same as opening, only with this Difference; the Senior Warden declares it ...' *J&B* however, says 'But in most Lodges at this Time, they are made Entered Apprentices and Fellow-Craft the same Evening.' It is of interest to note that, in 1777, the Modern Grand Lodge ordered that the first two degrees were not to be given on the same night. Extant minutes show that many lodges ignored these instructions.

In 1745, the French had an opening ceremony for the Master's degree but no details are known except that the sign of the degree was used. This may be a pointer to what was happening in English lodges.

Calling-off and Calling-on

The 1760–1762 exposures give, for the first time, a complete procedure for 'calling-off' the lodge and 'calling-on'. This seems to have taken place whenever there were pauses in the ceremony for the brethren 'to regale themselves'. *J&B* says 'those who perhaps had ordered a Supper retire into another Room, but before they are permitted, the Master proceeds to call the *Men off from Work*.' The ceremonies of calling-off and calling-on were formal and elaborate; and similar in the exposures. *J&B* again uses Deacons to carry the messages but Modern lodges may have used Entered Apprentices.

The Ceremonies and the Catechisms

By the 1760s, the main 'work' of the evening was the questions and answers of the catechisms. *TDK* splits these into two parts so that each degree is divided into the

'Lecture' of questions and answers about the degree ceremony and the 'Reasons', a series of questions and answers about symbolic matters. The catechisms are virtually identical in the two exposures.

However, *J&B*, later in his 'Installment of a Master', stresses that he must be 'quite perfect in going through the before-mentioned Lectures, as all Questions are put by him, and he is often obliged to assist the Brethren in making the proper Answers: for every Mason sitting round the Table answers in his Turn, in the same Manner as Boys at Church saying the Catechism'.

The lodge was opened round the table and, if there was no candidate, the lodge business was carried out and then a lecture was 'worked'—this being the main object of the meeting. If there was a candidate, his approval was considered as soon as business was completed and, if he was approved, the room had to be made ready. *J&B* describes this:

> '... the Brethren in the Lodge are putting every Thing in Order for his Reception there; such as drawing the annexed Figure [ie the diagram] on the floor at the upper part of the room'.

Neither exposure mentions the Tyler as having duties in making the Lodge but there is no doubt that this was frequently his duty and he was paid by the candidate at a fixed fee. The method of drawing and erasing the figure is fully described by the exposures though it is probable that the majority were considerably more elaborate than shown in the diagrams. When the ceremony reached the stage for the candidate 'to be taken back, and invested with what I had been divested of' he had to erase the diagram. It seems likely that, except in a few country lodges, the business of the mop and pail had probably disappeared by the

1760s and erasing the diagram probably meant picking up templets etc. The brethren then returned to sit round the table where the ceremony was completed and, later, the catechisms were worked.

Making a Mason

The ceremony of 'Making a Mason' can be deduced from the catechism in *TDK*. *J&B*'s catechism is almost identical but, in his narrative text, the author again describes a ceremony which differs considerably from his catechism. It is possible that the *TDK* catechism describes the Antient procedure while the *J&B* text is meant to be that used in Modern lodges. However the similarity between the *J&B* text and certain parts of the French exposures of 1737–1745 is so striking that there is a strong suspicion of plagiarism. That does not necessarily prove that *J&B* is wrong and it is quite possible that there was some similarity between the usages in French and in English Modern lodges.

Certain points in the two ceremonies require comment. *TDK* does not mention a *Chamber of Contemplation* though the wording of the catechism does not preclude it. *J&B*'s text includes one, though this might be copying a known French practice were it not confirmed in Zimmermann's notes as taking place in at least some Irish lodges twenty years later. There is no evidence to show whether the Irish adopted this ceremony from the French (who use it still in many rites) or whether they developed it themselves.

Blindfolding a candidate at his initiation has been a feature of many mystical societies throughout the ages but there is no reason to connect it with operative masonry. In the twenty-five texts in *EMC*, only one, *A Mason's Examination* of 1723, refers to blindfolding and one more, the *Graham MS* of 1726, using the phrase 'poor and

penyless blind and Ignorant of our secrets' suggests it. Blindfolding is not mentioned in *MD*, and a number of the texts of that period, by asking the candidate what he saw when he entered the lodge, prove the contrary. It seems, therefore, that blindfolding was only coming into general use in English masonry after the 1730s and possibly normal by the 1760s.

In *TDK*'s Antient ceremony, the blindfold is removed after the Obligation and this is confirmed by Zimmermann's note 'he sees the light only after he has taken ye Obligation'. On the other hand, in *J&B*'s and the French exposures, this preceded the Obligation. The question is a test of how genuinely *J&B* recorded Modern procedures of 1762, and not merely plagiarised the French and recorded what never really happened in England. However, that *J&B*'s text at least included all the Modern workings is confirmed by *Shibboleth* which probably shows what Modern lodges did at that period. Blindfolding seems to have been another case where, at the Union, the Antient procedures were adopted in preference to those of the Moderns.

TDK's directions that the Master moved forward from East to West to kneel with the candidate for the *Obligation* are in a note to the diagram. This move is not confirmed by *J&B* nor in Zimmermann's notes where the candidate advances to the Master's pedestal as he does in the French exposures. Here, there could be a definite difference between Modern and Antient ceremonial. A strong point in favour of the move forward is the Due Guard sign. It is impossible to see how this could have been developed except by the candidate holding the Bible between his open hands. When kneeling at the Master's pedestal with the Bible flat upon it, such a sign is impossible. This sign still used by Irish and Scottish masons, from whose procedures stemmed Antient masonry, seems to have disappeared from English working at the Union of 1813.

French masonic procedure included the *Circle of Swords* from about 1742 but the operative background in England makes it unlikely that it started in England. In addition, until about 1780, swords were not allowed to be worn in the Premier Grand Lodge, so an integral part of the initiation ceremony could hardly have included their use. It would be easy to dismiss *J&B*'s *Circle of Swords*, confronting the candidate when he was restored to light, as plagiarism from the French were it not confirmed as taking place in Irish Masonry in Zimmermann's time. It is possible that the Circle was originally of Irish origin but, if so, surely the Antients would have conformed but *TDK* does not mention it.

In *TDK*, the candidate is received with a prayer; in *J&B* and in the French exposures, he is received with noises to frighten him. Doing this to the candidate was nothing new and there are references to such practices in early exposures of Scottish origin. (*The Edinburgh Register House Ms 1696*, etc) Though the practice was contrary to the orders of the Premier Grand Lodge, the custom may have continued for several decades in some lodges.

A curious point occurs in the description of the *Working Tools*. These are given as 'the 24 Inch Gauge, the Square and Common Gavel, or Setting Maul' in both exposures but only the 24 Inch Gauge is 'spiritualised' more or less on modern lines. The author of *TDK* then launches into one of his usual anti-masonic diatribes. *J&B* omits the diatribe but gives no further information and does not mention WTs in his narrative text. It is difficult not to accept the idea that the author of *TDK* got distracted by his anti-masonic harangue and forgot to give the 'spiritualising' of the other two tools. *J&B* followed, and it was at least two decades before the WTs of the operative mason are found in a completed speculative form.

The Entered Apprentice's Reasons

At the end of the questions and answers, describing the ceremony of making a mason, come some fifty additional ones. As *J&B* says 'This is in fact only a Continuation of the Lecture'. It will be noted that this second group deals with subjects not directly connected with the ceremony e.g. the reasons for the methods of preparation; the symbolism of the candidate's entrance; the numerical significance of the lodge's composition; and the form of the lodge and its decorations. The majority are appearing for the first time, but some are masonic catch-phrases that a reader, familiar with earlier exposures, English or French, will recognise.

The questions in *TDK*'s EA Reasons must have been the result of normal ritual development during the first half of the 18th century. Those found in the French exposures are a half-way stage in this development; an improvement over the somewhat crude catechisms in *MD* of 1730 and earlier texts, but less elaborate than the more mature system of the 1760s. The questions and answers were certainly not standardised and would differ among individual lodges, but it is known that the Antients were scrupulous in never omitting this part of the ceremony whether or not there was a candidate. It was one of their complaints about the Moderns that the latter neglected the 'work'. *J&B*'s catechisms were almost identical and he corroborates the Antients' complaint; 'The Reader is desired to observe that I here give the *Whole* of the Lectures, as delivered in the primitive Time; but the Modern Masons leave out at least one half'. This comment rings true, even though it may have only been coffee-house gossip.

The Fellow-Craft Degree

In *MD*, the FC degree gets a new sign, token and word, but the ceremony is short compared with the 'Enter'd Prentice's Degree'. It stresses the letter G; two great pillars and a study of the sciences. There is no new Obligation. In the French exposures of 1737–1745, the degree also shows little development. There is contradictory evidence whether there is a new Obligation and the only new item is the appearance, for the first time in print, of pass-words.

The FC's catechism in *TDK* is an advance on *MD* but it also gives the impression of being a short and not very important ceremony. Zimmermann's notes confirm its authenticity. *J&B*'s catechism is similar to *TDK*'s and all that is in his text is that 'The Ceremony is the same, [as the EA] though they have different Lectures, Pass-Word and Grip belonging to each' so we are no wiser as to whether there were any differences between the Antient and Modern workings.

Until recently, passwords were considered to be of French origin as it has always been difficult to reconcile the acceptance of such an important innovation with the extreme conservatism of all the UK Grand Lodges, other than the Premier Grand Lodge. Recently, documents of the Portuguese Inquisition, referring to a Lodge of Irishmen in Lisbon about 1738, mentions one of the 1745 French pass-words among a list of words connected with masonry. Though the use of this word is not given, its presence in masonry in 1738 lessens the possibility of it being a French innovation as a pass-word seven years later.

The 1760–1762 exposures give no indication how the candidate received the pass-word to enable him to enter the lodge. It is possible that his proposer had the duty of telling him or it may have been given for him, Irish

fashion, by his conductor. The method used by the French of communicating pass-words has never had any similarity with that of English speaking Grand Lodges. (The reader interested in the subject of pass-words is invited to study *AQC* 87 by the writer of these notes.)

The Fellow-Craft's Lecture

The ceremony of making a Fellow-Craft is called 'The Fellow-Craft's Part in *TDK* and the Fellow-Craft's Lecture in *J&B* but they are identical though, after the first edition of the latter, the degree words in the English editions are changed. The catechisms owe nothing to French masonry and are clearly normal development from the *MD* source. For the first time, the words 'lily work' from the biblical account in 1 Kings 7, 22 come into the ritual. The catechism ends with two entirely new questions also based on the biblical story referring to the casting of the pillars by Hiram Abiff. These would owe their appearance to the parallel development of the Third Degree Legend from 1730 onwards.

The Fellow-Craft degree in the two exposures is not an impressive ceremony and its contents reinforces the suggestion that it usually followed the Initiation on the same evening. It will be seen that there was no formal opening of the Fellow-Craft's lodge, no prayers or description of special working tools for the degree and there is no indication that the candidate received a different apron.

The Master's Part

The catechisms of the Master's Part in *TDK* and *J&B* are as usual almost identical and are descriptive enough for the ceremony to be reconstructed.

The *preparation of the candidate* is the logical sequence

to the previous degrees but it is of interest that, even as early as 1745, the French procedure had diverged from the English so any suggestion that English masonry was copying French in this respect can be ruled out. The French procedure was that the candidate 'is dressed to suit himself, except that he does not wear a sword and he wears his apron as a FC'. This appears to be the first reference to a special apron for FC or a special way of wearing it.

It will be noted that neither in *TDK* or *J&B* is there any reference to a *reduction in light* in the lodge, nor is there any formal opening to the degree, even though this occurs in several of the earlier French exposures.

When he enters the lodge, the candidate does one perambulation ending in the West. From there, it is difficult to follow what happens. *TDK* describes the candidate's advance as an EA with one step and his advance as a FC with two. The text continues 'I was taught to take Three Steps upon the same Oblong Square, with both my Knees bent bare ... where I took that solemn Obligation or Oath of a Master Mason.' The wording indicates that he had to take six paces in all, and this would not bring him near the Master's pedestal unless the floor diagram was very small. If, however, the wording is read to mean that the candidate completes his steps on the line shown as 'The Master's Step', the Master would have had to advance to the E with the Bible in his hand, to kneel with the candidate; as he probably did in the two former degrees. There is no suggestion that the candidate stepped over a grave, though the French were doing this as early as 1744. *J&B* changes the steps at the end to two, possibly in error as Zimmermann's notes put it back to '3'.

The first part of the *Obligation* is similar to the FC's and then alters to include the keeping of a brother's secrets and, in *TDK* only: 'I will not have any carnal conversation

with a brother's wife, sister or daughter'. *J&B*'s omission might be the recording of Modern procedure, and it was later reinserted by Zimmermann, thus confirming that it was part of the Antient's Obligation. Both exposures conclude with a penalty enlarged from *MD*'s multiple penalty.

MD's outline of the *Legend of the Third Degree* is expanded into a drama in which the candidate plays the principal part. The three conspirators are increased to fifteen, of which twelve withdraw. Hiram then undergoes the same trials and meets the same fate but the implements are changed from *MD*'s 'Setting Maul, Setting Tool and Setting Beadle' to the more symbolic '... twenty-four Inch Gauge', 'Square' and 'Gavel or Setting Maul'. Other new features are the naming of the ruffians, the search for them, their capture and their execution. The story of the substituted Word is also much expanded.

This expansion of the Legend may have owed some details to French sources but, even by 1745, French masonry had deviated from the basic English story to one in which the main character was *Adonhiram*. Only nine masters were sent to find him and, when they do so, they decide to change the Word in fear that he might have revealed it before his death. This rather sad story, founded on the unhappy suggestion that the principal character might have failed in his trust, was later developed into Adonhiramite masonry and other Continental rites.

Most of the *Third Degree signs* in *TDK* and *J&B* are elaborations of those which appear in earlier exposures. However, the discovery of Hiram produces a completely new one: '... they lifted up both their hands above their Heads in great Surprize, and said, O Lord my God (which is the grand Sign of a Master Mason)'. The FPOF which had appeared in so many exposures since 1696 are detailed. With them, *TDK* gives only one M word and translates it as 'That is, almost rotten to the Bone, which is the

Master's Word'. *J&B*, in a note, giving both words, one for the Antients and one for the Moderns, does not risk an explanation.

The Master's Reasons

Neither exposure mentions the candidate's withdrawal or his return to give thanks to the brethren for conferring the ceremony upon him. This must have happened before the start of the Master's Reasons. Only nine of these are given, with both exposures being similar. They are a considerable advance on anything that had appeared before in either English or French documents. A note by *TDK* ends them somewhat cynically 'Thus concludes the Master's Part, which is sufficient for all Lodges; but some will enlarge upon the aforesaid Parts, and run out of the Rules of Masonry.'

Installation of a Master

The first reference to an official installation ceremony is in a postscript to Dr Anderson's 1723 *Book of Constitutions*. It appears in connection with the constitution of a new lodge by the Grand Master:

> The Grand Master shall, by certain significant ceremonies and ancient Usages, install him, and present him with the Constitutions, the Lodge-Book and the Instruments of his Office ... and after each of them, the Grand Master ... rehearse the short and pithy Charge that is suitable to the thing presented.

The brethren of the lodge did homage to their new Master and he appointed his Warden. The brethren did homage to them and the Wardens receive a Charge and the instruments of their office.

The Installation ceremonies given in the 1760–1762 exposures are not very illuminating. *TDK* calls his 'The Charge given to the Officers of a Lodge' and *J&B*, more correctly, 'The Form observed at the Installment of a Master and other Officers on St John's Day.' In both cases, the wording is similar and is confined to a new Obligation sworn 'under no less than the Four following Penalties', and the Master then receives his jewel, a new Word and a new grip. The officers take a similar Obligation 'only with this Difference, they have neither Gripe nor Word. . . .'

TDK may have been ignorant of the ceremony used in Antient Lodges or he might be describing a modified ceremony used in some of the less strict ones. The Irish certainly had not curtailed any of Anderson's ceremony and Zimmermann, in marginal notes to his exposure, reinserts many of the omissions in addition to including new material. *J&B*, copying *TDK*, probably never had seen an Installation ceremony, as it was not Modern procedure until some fifty years later.

Drinking Customs

Both exposures give descriptions of drinking customs of the period, *TDK*'s information being repeated as usual by *J&B*. Towards the end of the EA degree, the toast of the new Mason is drunk with the singing of the Entered Apprentice's Song. This song had been used in masonic ceremonies for several decades but *TDK* uses its singing as a pretext for angry outburst at the noise caused by the singing and stamping of feet. *J&B* copies the description though omitting the anti-masonic comments. The singing of the EA's Song has now been transferred by some lodges to be an accompaniment to the candidate's toast at the banquet. That it has died out in so many lodges is, in the

eyes of the writer, a pity as it is a most impressive moment that no candidate is likely ever to forget.

According to both exposures, there were similar procedures for the two other degrees, accompanied by the singing of the Fellow-Craft's and Master's Songs. One must assume that, in a rather more musical and boisterous age, these were normal masonic customs.

The various fires of the degrees are described in detail and these, based on the signs, are, in some ways, more elaborate than those given earlier in French exposures. There is no evidence whether they are of French origin or of older English origin developed in conjunction with French masonry. The reader interested in Masonic Fire should read an authoritative article by H. Carr in *AQC* 79.

Concluding Pages of Three Distinct Knocks

After the Master's Part, *TDK* gives a catechism entitled 'How to go through an Examination at the Door of a Free-Masons' Lodge; and get Admittance, though ever such a Stranger'. This is an elaborate series of questions and answers between '... the Master or some other Man sent out to prove you' and the visitor. It contains nothing new but repeats the signs tokens and words in full detail.

This is followed by some Latin quotations from the Aenead, Ovid, etc. forming a pointless and valueless anti-masonic outburst aimed at the Master of some lodge in Surrey. The final page of the exposure is more interesting as, on one side, it is a *resumé* of 'All the Words that belong to the GRIPES'. These are given in English and in Hebrew, the latter according to scholars of that language, incorrect. The words are explained and three interesting points emerge for the first time in English masonry:

(*a*) The Wardens apparently carried their columns at funerals.
(*b*) The meanings of the pass-words are given, though not very accurately. For example, Shibboleth 'signifies Plenty, or an Ear of Corn and Fall of Water, which is Peace and Plenty. The Battle was fought in a Corn-Field, near a Fall of Water ...' Again, *TDK* states that 'Tubalkain's' father was the 'Father of Musick' when, according to Genesis 4 v. 21, it was his half-brother.
(*c*) It is stressed that the word of the Third Degree 'is never to be spoken out; for they receive it as solemn as the Name of God.'

On the back of the final page is a long note which also gives useful information:
(*a*) It suggests, though it does not actually state, that the Bible is opened so that the Master can read it. This is still a much debated question in many lodges. However, the position of the Square and Compasses are definitely laid down for each degree. This is the first time this is so stated in English masonry. It is also stated at which part the Bible is to be opened for each degree, something that is also still the subject of much discussion.
(*b*) The second part of the note returns to drinking customs and explains the reasons for 'Three Times Three' for the EA and their increase to five for the FC and twelve for the MM.

Concluding Pages of Jachin and Boaz

J&B ends his text with several pages which repeat information mostly already given:
(*a*) 'A Description of the Ornaments worn by the different Officers, when assembled in the Lodge, and their proper Places of Sitting'. Some of the jewels described here are not shown in the Diagram.

(*b*) 'The manner of giving the Signs of every Degree and the Word belonging to it, with the Fellow Craft' and Master's Clap'. This is a rewording of information already given in both exposures.
(*c*) 'The Form observed in Drinking'. Quite a number of phrases used in modern English banquets appear here for the first time.

Like *TDK*, *J&B* ends his exposure by information how to get into a lodge. His advice concludes 'What I have offered being more than sufficient, you will be admitted, and you must put your Apron on and take your Seat. If there should be a making that night, you will be perfect in the First Principles, and know more than one in ten who have been made many Years and have never read this book ... in all this you must take care not to betray any Fear and put on an air of assurance.'

Note The end pages of *J&B* changed with later editions and some of the following may be found. More rarely, some appear in later editions of *TDK*.
A list of English lodges to the date of the edition.
The Masonic Cipher.
Masonic Funeral Ceremonies.
Toasts and Sentiments.
Songs sung in the Best Lodges.

Conclusions

TDK purported to give the Antient ceremonies and *J&B* the Antient and Modern. In fact, as has previously been stated, except for a few pages of descriptive material copied from French exposures by the author of *J&B*, the two exposures have identical ceremonies. Both were good sellers but *J&B* was far more popular than *TDK*. If there had been any valid differences between them, *TDK* would surely have been the favourite in Antient lodges and *J&B*

in Modern ones; but that was not so. *J&B* was even printed and used in that stronghold of Antient tradition, Ireland.

The only solution to this anomaly must be that there was remarkable similarity, in the middle of the 18th century, in the wording of the ceremonies of the Antients and Moderns. In orthodox Modern lodges, we know that the words of the degrees were reversed, deacons were not used and, as we shall see in *Shibboleth*, parts of the work were omitted. Thus either exposure could be used in any lodge; brethren omitting parts of the ceremonies that they did not need. Outside the ceremonies, basic differences did exist between the two Grand Lodges in such matters as the Royal Arch and the Installation of Masters. The general similarity in the ceremonies may explain why most of the enmity seems to have been generated in the higher echelons, with the rank and file of the lodges usually more tolerant and often openly friendly.

At this time, British masonry may be divided roughly into two groups:

(*a*) The orthodox followers of the 1717 Premier Grand Lodge (Moderns) who curtailed the ceremonies given in *TDK* and *J&B* probably on the lines suggested in *Shibboleth*.

(*b*) The remainder ie the Grand Lodges of the Antients, Ireland and Scotland and the 'traditioner' (heterodex) lodges of the Moderns. These were united—by lip-service at least—in preserving the old traditions and working the complete ceremonies given in the 1760-1762 exposures, probably adding prayers.

These conclusions also make it difficult to understand the somewhat widely held view that mid-18th century masonry was seriously influenced by the French. It is true that French developments were known in Britain in the 1760s—that is clear from both *TDK* and *J&B*—but that

British ceremonies were influenced by them is quite unproved. It is possible that the French picturesque elaboration of the earlier drinking ceremonies may have become popular and we know that some of the lodges under group (*b*) above used the 'Chamber of Contemplation' and the 'Circle Of Swords' in their initiation ceremonies. But there is no proof that these were of French origin.

The following are the main items that appear for the first time in *TDK* and *J&B* and there is no reason to consider them anything other than normal development within English-speaking lodges.

The Opening and the Closing of the Lodge.
The ceremonies of Calling-Off and Calling-On.
Different methods of Preparation for each Degree.
A separate Obligation for each Degree.
An increase in the number and complexities of the Signs, etc.
The first appearance of Passwords.
Working Tools partly symbolised.
Formal Presentation of the Apron.
Elaboration of the Third Degree Traditional History.
Toasts and Songs in the ceremonies.

The two exposures are therefore worthy of study as an important stage in the long history of masonic ceremonial. The many additions, noted by Zimmermann a few decades later, give a glimpse of how much more will lay ahead.

Appendix A

Advertisement

Since the former Edition of this Pamphlet was put to Press, the Author has received from his Publisher several anonymous Letters containing the lowest Abuse and scurrilous Invective; nay some have proceded so far as to threaten his Person. He requests the Favour of all enraged Brethren, who shall chuse to display their Talents for the future, that they will be so kind as to pay the Postage in their Letters, for there can be no Reason why he should put up with their ill Treatment, and Pay the Piper into the Bargain—Surely there must be something in this Book very extraordinary, a Something they cannot digest, thus to excite the Wrath and Ire of those hot-brained Masonbit Gentry! But however unwilling the Editor may be to publish *all* the Letters and Messages he has received on this Occasion, yet he cannot be so deficient in returning the Compliment, as to conceal one, which, notwithstanding the Threatenings contained in it, appears to be wrote with very little Meaning; and he has (*sans ceremonie*) ventured to publish it verbatim.

For R. S. at Mr. Wm. Nicholls at the Paper Mill, St Paul Church Yard London.

"R. S.

'Try thee prove thee[1] I shall find thee a Scandalous Stinking powcatt, thou pretend's to have Declared the truth of Masonry to the world. And so Imposed a Lye on the Public NOT in one part but in all Parts thou Mentions. I shall meet thee in a few Days and will give thee Satisfaction Such a Pike think Scandalous Villain Deserves.'

The original of this spirited Letter, with the Post-mark to authenticate it, is left in the Hands of Mr NICHOLL, Bookseller in St Paul's Church-Yard, who has the Editor's Leave to shew it to any Gentleman desirous of perusing so pretty an Epistle; and strict Orders are given the Publishers to receive none, for the future, that are not Post-paid.

***Those Gentlemen who so often send for *Jachin and Boaz* and desire the Publisher to tie it up and seal it carefully, to hide it from the Messenger, may safely continue those Commissions, and the Publisher will carefully observe their Order.[2]

R. S.

1 Alluding to the Motto in the title Page, taken from the Fellow-Craft's Lecture. [Ed.]

2 Suggesting that such purchasers might be Masons in search of an *aide-mémoire* [Ed.]

Appendix B

Examples of Plagiarism of French Sources in Jachin & Boaz

The author of *J&B* took much of his text material from French exposures, mainly from *Le Secret de Francs-Maçons* 1742. This exposure was embodied in 1745, with a few corrections, into *L'Ordre des Francs-Maçons Trahi.* In 1760, a bad translation of the latter appeared in English as *A Master-Key to Free-Masonry* by J. Burd. All these books would have been available to the author of *J&B* and it is not possible to tell which he used. For simplicity, it is assumed in the previous notes that he used the *Trahi.*

Below are a number of specific examples to reinforce the general suggestions of plagiarism. The translations from the French are by the writer or from *Early French Exposures*, 1971.

	J&B Text	*Trahi*
The Chamber of Contemplation	The chamber is also guarded within and without by some of the brethren who have drawn swords in their	The room in which he waits is guarded inside and out by Brother Wardens, with drawn swords in their

	hands. The person who proposed the Candidate stays in the room with him but they are not permitted to converse.	hands.... The sponsor remains in the dark room with the Candidate but does not speak to him.
The Candidate enters the Lodge	'the brethren ... making a confused noise, by striking on the attributes of the order.'	'... make a considerable noise by continually striking with something on the emblems of the Order.'
Number of Perambulations.	(In early editions only) In some lodges, the Candidates are led nine times round.	There are some lodges where they do three times three ie nine times.
When restored to light:	'... a person who, for about an hour has been fatigued with the bandage over his eyes and his uncertainty concerning what is to be done further for his reception must, no doubt, throw his mind into great perplexity.	'... had his eyes much fatigued by the bandage. The long period of darkness and his uncertainty of what takes place at an initiation ceremony, must inevitably throw his mind into perplexity.'

The next two examples are clear proof of copying by a plagiarist ignorant of his subject. Ignorance of French is also apparent but it is possible that, in these cases, the author of *J&B* was using the *Master-Key*'s bad translation of the *Trahi*.

J&B text	*French Exposure or Master-Key*
The new made member is then taught . . . how to advance to the Master upon the drawing on the floor, which in some lodges resembles the grand building termed a mosaic palace.	. . . there is drawn, as well as possible, something like a Mosaic Palace.
They also draw other figures, one of which is called the lace tuft, and the other the throne beset with stars.	Two other figures are also drawn, one is called the Tasselled Cord and the other the Canopy strewn with stars.

Nothing like a 'Mosaic Palace' (the French is *Palais Mosaique*) referred to in the first example above, appeared in any French illustration but a 'Mosaic Pavement' which is copied from *Masonry Dissected* is shown. One may assume that one of the authors misheard or miswrote the very similar sounding '*Pavé Mosaique*' for '*Palais Mosaique*'. *J&B*'s tentative 'in some lodges' suggests that he was not prepared to be definite about something that he knew so little. There is, of course, no connection with Moses. The word *mosaique* is a Romance language derivation of the Latin *musivum*. The *Encyclopaedia of Masonry*

A. G. Mackey 1913 covers the subject fully from the masonic angle.

In the second extract is the item 'Tasselled Cord' (French *houppe dentelée*). Cords tied in a lovers' knot with tasselled ends are common decorations, often in fresco and hanging from a decorated canopy would be a typical one. It is the same knot used in tying an EA's apron with the ends hanging down. *MD* is probably referring to the same thing when using the phrase 'Indented Tarsel'. However, *J&B*'s 'laced tuft' is a complete mistranslation of the French '*houppe dentelée*. The word 'tuft' is one of the meanings for the word '*houppe*' but, in this case it is the wrong one. *J&B* has also confused '*dentelle*' (lace) with '*dentelée*' (indented).

The French exposures use the phrase '*Dais parsemé d'étoiles*' literally 'canopy strewn with stars', presumably based on *MD*'s 'A clouded Canopy of divers Colours' (or the Clouds). In *MD*, this is part of the EA degree and there can be no association with the Master's degree which the French exposure is trying to describe. The correct French Master's degree floor diagram is given in the *Trahi* and is a grave strewn with tears. *J&B* or the *Master-Key*, using the earlier exposure, the *Secret*, are out of their depth. All these curious errors suggest that *J&B*'s information was not based on what he saw. One must assume that contemporary masons who used his exposure as an *aide-mémoire*—and there must have been hundreds of them—appreciated his mistakes and ignored them.

THE
THREE DISTINCT KNOCKS,
Or the Door of the most
ANTIENT FREE-MASONRY,
Opening to all Men, &c.

Notes

(*a*) This is a copy of the 1st Edition published early in April 1760.

(*b*) It is reproduced in modern type to facilitate easy reading. The pagination of the original is not followed; otherwise it is an exact copy showing the author's spelling, capitalisation and punctuation.

(*c*) Editorial comments are shown in square brackets.

THE

Three diſtinct Knocks,

Or the Door of the moſt

ANTIENT FREE-MASONRY,

Opening to all Men,

Neither Naked nor Cloath'd,

Bare-foot nor Shod, *&c.*

Being an univerſal Deſcription of all its Branches,

FROM

Its firſt Riſe to this preſent Time,

As it is deliver'd in all Lodges:

Giving an Exact Account of all their Proceedings in the making a Brother, with the Three Obligations or Oaths belonging to the Firſt, Second, and Third Degrees of Maſonry, *viz.* The Enter'd-Apprentice, and Fellow-Craft, and Maſter-Maſon; with the Obligation belonging to the Chair, and The Gripe and Word. Alſo,

Full Deſcriptions of the drawing upon the Floor of the Lodge, with the Three Steps, and a Prayer uſed at the making of a Brother; with Songs to be ſung after grave Buſineſs is done, and the Examination of a Brother, whereby he may get Admittance into a Lodge, without going through the Obligations. With,

The Author's Reaſons for opening the Door of Maſonry to all the World: Alſo the Character of ſome Maſters of Lodges at this Time.

By *W*—— *O*—— *V*——*n*.
Member of a Lodge in *England* at this Time.

LONDON:
Printed for H. SRJEANT, without *Temple-Bar*.

MDCCLX.

TO
THE RIGHT WORSHIPFUL
COMPANY of FAITHFUL
IRISH MASTERS

Of Number 1,

And the whole FRATERNITY which it may be of Service to ----

Sirs,

I am obliged to dedicate my Book to Number 1, because they are all Masters, and in Partnership; besides they would be angry if I did not give them that Honour; for they that are not Masters, can't be admitted: But it may be of Service to the younger Brothers, because it will let them into the Tricks that are carry'd on, which you can't come at under Six or Seven Years, and the Expence of a great many Pounds; but here you may learn it all in a Month, and go and lecture as well as the best of them. But if you belong to any Lodge, you must give a Shilling every Quarter to Number 1, to feast their d--mn'd Guts, and perhaps your Family want it at home: But this Family of *Pluto's* have the Impudence of the D---l, to say if you don't send a Shilling when they want it, you shall be ex-

cluded all Lodges whatsoever: And thus there goes Four or Five Shillings a Year, you don't know for what; besides other Expences, which is ten times as much. I could give you a List of Expences for one Year only, would make you stare; but it does not signify, for any Man that has been a Mason Half a Year, and comes to read this Book, will know what I say to be true, and more so if he reads it out; for it will let him into things he never thought of, but now he will see them as plain as possible.

Pray, Brother, what is the matter that Six or Eight or Ten Brethren, that like to learn Masonry, can't meet at a Brother's House when they please, and spend their Sixpence with Pleasure, and depart in Peace, without wrangling and cheating one another; which too often happens of late, by admitting bad Men, and laying Charges upon them that are not honest enough to keep one Tittle thereof; which I could speak of Two or Three who were made Masters last St. *John's* Day, and in a Month's Time turned out the most forsworn Villains in the World.

Therefore, I advise all young Brethren to meet as aforesaid, first at one Brother's House, and then at another, that is in the public Way: For what Occasion have you to be confin'd to any particular Lodge, when you may hold a Lodge where you please, and when you please; having either Three, Five, Seven, or Eleven, and as many more as you please; and thus you will be of Service one to another, without sending your Money to the grand Number 1, as they call it, which they tell you is for Charity, but if it be, I am afraid they make themselves the Poor: Thus I advise you further, that you have nothing to do with them, for they are Wolves in Sheeps Cloathing.

It was the Custom among the Primitive Masons, and also among the Primitive Christians, to visit one another, for it is said as Iron sharpens Iron, so shall one Man sharpen another.

But methinks I hear some young Brethren say, Who

shall instruct us? I answer: Buy this Book, thou wilt have instructions enough. But perhaps you will say, How shall I know that it is right? Get some faithful *Irishman*, for Two or Three Times, and you will soon see that this Book is right; for they all understand Masonry, even the lowest Class of them, if they are once made: for then it is the chief of their Business. In the Winter, they have a little Money out of the Box of Number 1, to buy them a few Cloaths, so you may have one of them any Night, only paying for what he eats and drinks, for they never pay any thing; but if they can lay hold of the Money, they will: So I charge you to take care of that, and you may do well enough with them, paying their Expenses of the Night. Or you may have a faithful Instructor from Number 1; the Secretary, or the like, with One or Two with him; but they must all be free, because they come to instruct the young Brethren; and sometimes you must pay a Coach-hire or Waterage, or the like, according to the Situation of the Place.

Therefore it is the best way not to be troubl'd with them, but as little as you can help; yet I would have you try, and you will find what I say to be true; for it is by Experience. I could say ten times more, but I don't care to be too harsh: I only give you Hints, whereby, with a little Experience, you will find it all out; and a great deal more Villainy that is carry'd on, and three Parts of the Free-Masons know nothing about the matter.

For they pretended to so much Holiness first when I came to *England*, I thought they were Gods, but I soon found them d---ls. For at first I found all their pretended Friendship not to be real, because they had so much of it that made me sick, and I dare say some of you, Brethren, have been as sick with their pretended Honesty, as ever I was.

But with all their Wit, they could never find me out, that I was never made a Mason, or received any of the

following Obligations; yet I have been a Member of several Lodges, both Antient and Modern, and Royal Arch; and have been Master of some Lodges in *England*. I will tell you how I came at it without being made; as folllows.

I am a *German*, born near *Berlin*; and being acquainted with an *English* Family, who had a large Quantity of Books, and being intimate with their Children, I learnt a little *English*, and took great delight in reading of *English* Books, which I could have when I would. About the Year 1740, (I was upwards of 20 Years old) as I was looking at my Neighbour's Library, I found a Pamphlet, called *Masonry Dissected*, an *English* Book; I read it with great Attention, because I had heard of Masonry to be a very bad Thing; so I took great Notice of this Book, and could say it all by Heart, or very near, and concluded it was the whole Thing, but it was not, yet there was enough to get Admittance into a Lodge. For,

About Two or Three Years after, I went to *Paris*; I had not been there long, before I work'd with a Man that was a Mason and belonged to a Lodge in *Paris*. We fell in Discourse about Masonry (I had heard that he was one before) I ask'd him if he was a Free Mason; he said, are you? I said I am; and he ask'd me where I was made, I said at *Berlin*. He ask'd me some Questions, which I answer'd out of the Book, and happen'd to be right; so he shook me by the Hand and call'd me Brother, and took me to his Lodge, which I became a Member of, and belong'd to it whilst I staid there, which was Two or Three Years; then my Business led me to *England*. When I set out, they gave me a Certificate, and was very sorry to part from me, but desir'd me to remember them to all Brothers in *England*, which I did not forget. I went to a Modern Lodge, as the *Irish* call them, whose grand Lodge is held at the *Devil* Tavern, but I don't care to mention the Lodge. They never disputed me when I shew'd them my Certificate, for they were fond of hearing how Masons proceeded

in other Countries, which is just the same as it is here, only one Thing in the Master's Part, and that I shall speak of in the Master's Part. Then I was invited to an *Irish* Lodge, that call'd themselves the most antient Masons, that holds their grand Lodge at the Five Bell Tavern in the *Strand*, which is the whole Subject of this Book; but the other I don't meddle with, because there is a Book already published, call'd *Masonry Dissected*, which was published in the Year 1730; and I believe was all the Masonry that was made use of at that Time, but it is not half that is used now, tho' it is the nighest that was ever wrote about the Matter, before this.

Although there have been many Books writ about Masonry, but most to draw the Reader's Mind from off the aforesaid Book: for I have read them all that have been publish'd these Twenty Years, and I never saw any Masonry but in the aforesaid Book. There was one publish'd the other Day, called *A Master-Key to Free Masonry*, but it is not the Thing, tho' it is something about the Matter, but so very little, that it is not worth speaking of; there is not one Thing right, only some of the Words, but not in their proper Places. I wonder that any Man can pretend to write a Book of a Thing that he knows nothing of, but by picking a Bit here and there. For no Man is able to speak or write this Secret, without he has visited Lodges some Years. He speaks of Drawing upon the Cieling with a Pencil, then shews he knew nothing of the Matter, to fill People's Cielings full of Marks and Scratches, which would be soon known to all the world. All Men that ever saw any Thing of Masonry, knows that their Drawing is upon the Floor, (and that is the Reason of the Mop and Pail) but any Man that reads my Book with Attention, will find it right, by his own Judgment only; for I will assure you there was never such an exact Account before publish'd:

which I hope will give entire Satisfaction to all Lovers of Truth; so I shall remain,

Your most obedient,
Humble Servant,
W------ O------- V------n

N.B. *The Stile of the aforesaid and following Apologies may not be so fine as it should, but I hope the Reader may excuse me as I am not an* Englishman; *but I assure you my Meaning is Truth and Justice, and I hope will be understood.*

NOTE

All this Figure is washed out with a Mop, as aforesaid, as soon as he has received the Obligation.

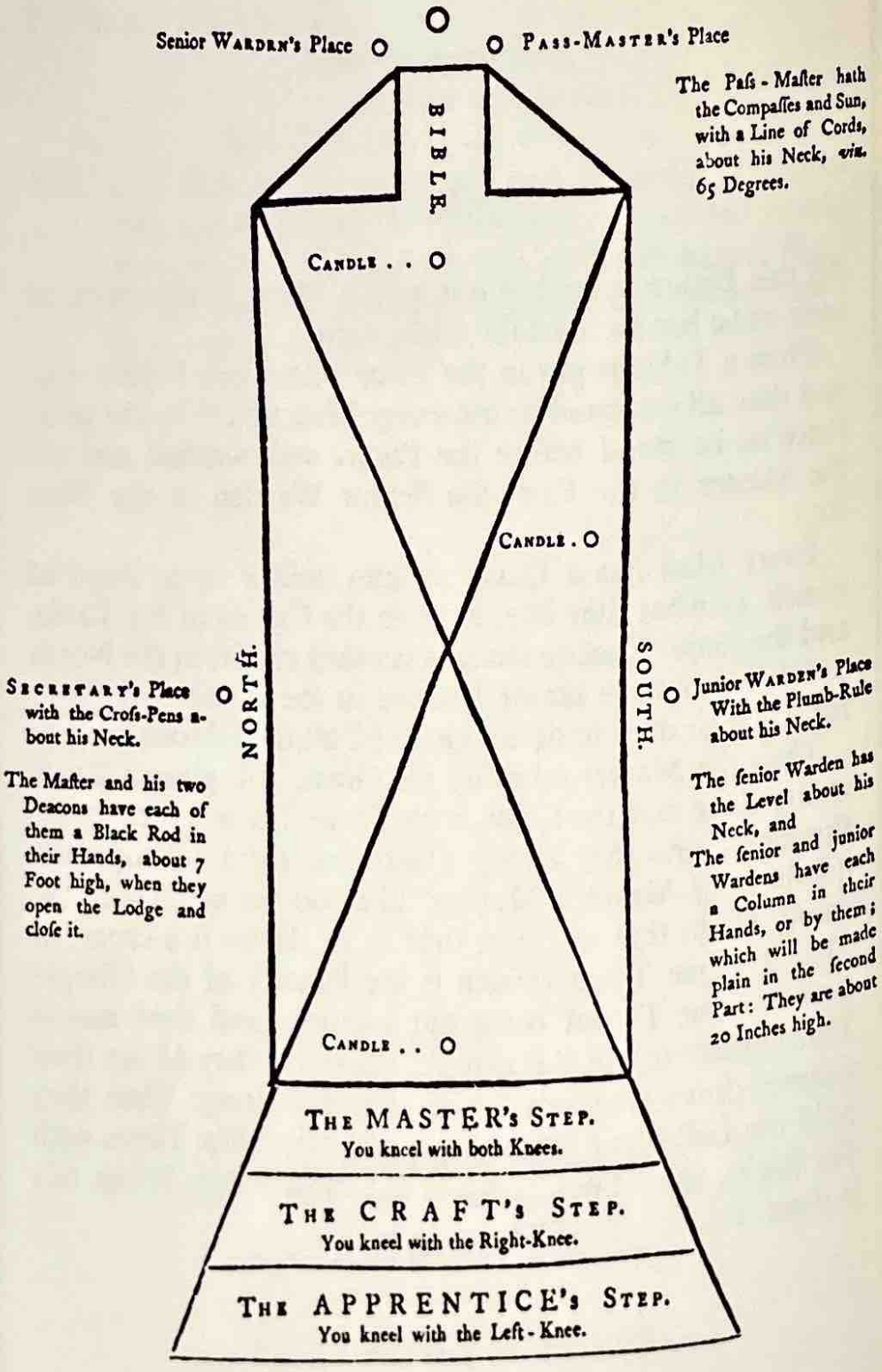
Then a Table is put in the Place where this Figure was, and they all sit round it; but every Man sitteth in the same Place as he stood before the Figure was washed out, *viz* the Master in the East, the Senior Warden in the West &c.

Every Man has a Glass set him, and a large Bowl of Punch, or what they like, is set in the Center of the Table; and the senior Deacon charges (as they call it) in the North and East, and the junior Deacon in the South and West; for it is their duty to do so, i.e. to fill all the Glasses.

Then the Master takes up his Glass, and gives a Toast to the King and the Craft, with Three Times Three in the Prentice's; and they all say Ditto, and drink all together, minding the Master's Motion: They do the same with the empty Glass that he doth; that is, he draws it a-cross his Throat Three Times (which is the Penalty of the Obligation of your Throat being cut a-cross), and then makes Three Offers to put it down; At the third, they all set their Glasses down together, which they call firing: Then they hold the Left-hand Breast-high, and clap Nine Times with the Right, their Foot going at the same Time: When this is done, they all sit down.

EAST.

THE MASTER's PLACE.


Senior WARDEN's Place
PASS-MASTER's Place
The Paſs-Maſter hath the Compaſſes and Sun, with a Line of Cords, about his Neck, viz. 65 Degrees.
BIBLE.
CANDLE . .
CANDLE . .
CANDLE . .
NORTH.
SOUTH.
SECRETARY's Place with the Croſs-Pens about his Neck.
The Maſter and his two Deacons have each of them a Black Rod in their Hands, about 7 Foot high, when they open the Lodge and cloſe it.
Junior WARDEN's Place With the Plumb-Rule about his Neck.
The ſenior Warden has the Level about his Neck, and
The ſenior and junior Wardens have each a Column in their Hands, or by them; which will be made plain in the ſecond Part: They are about 20 Inches high.
THE MASTER's STEP.
You kneel with both Knees.
THE CRAFT's STEP.
You kneel with the Right-Knee.
THE APPRENTICE's STEP.
You kneel with the Left-Knee.
Senior DEACON
Junior DEACON

WEST.

THE EXPLANATION OF THE FOLLOWING FIGURE Which is all the Drawing that is used in this Sort of Masonry, CALLED The Most Antient, by the *Irishmen.*

It is generally done with Chalk, or Charcoal, on the Floor; that is the Reason that they want a Mop and Pail so often as they do: For when a Man has been made a Mason, they wash it out; but People have taken Notice, and made Game of them about the Mop and Pail: So some Lodges use Tape and little Nails to form the same Thing, and to keep the World more ignorant of the Matter.

Note. This Plan is drawn on the Floor, East and West: The Master stands in the East, with the Square about his Neck, and the Bible before him, which he takes up and walks forward to the West, near the first Step of an oblong Square; where he kneels down, in order to give the solemn Obligation to him that has already knelt down, with his Left-knee bare, bent upon the first Step; his Right-foot forms a Square, with his naked Right-hand upon the Holy Bible *&c.*

And so to the Second and Third Degree of Masonry, as is shown upon the Steps.

THE
Three distinct Knocks,
On the Door of the most
ANTIENT FREE-MASONRY,
Opening to all Men, &c.

How to open a Lodge, to set the Men to work.

Master, to the junior Deacon.
What is the chief Care of a Mason?
Answer. To see that his Lodge is tyl'd.
Mas. Pray do your Duty.
N.B. The junior Deacon goes and gives Three Knocks at the Door; and if there is nobody nigh, the Tyler without answereth with Three Knocks: The junior Deacon tells the Master and says: Worshipful, the Lodge is tyl'd.
Mas. to jun. Dea. The junior Deacon's Place in the Lodge?
Deacon's Ans. At the Back of the senior Warden, or at his Right-hand if he permits him.
Mas. Your Business?
Deacon's Ans. To carry messages from the senior to the junior Warden, so that they may be dispersed round the Lodge.
Mas. to sen. Dea. The senior Deacon's Place in the Lodge?
Sen. Deacon's Ans. At the Back of the Master, or at his Right-hand if he permits him.
Mas. Your Business there?
Sen. Deacon's Ans. To carry all Messages from the Master to the senior Warden.

Mas. The junior Warden's Place in the Lodge?
Deacon's Ans. In the South.
Mas. to the jun. Warden. Your Business there?
Sen. Warden's Ans. [An error for *Jun. Warden's Ans.*] The better to observe the Sun, at high Meridian to call the Men off from Work to refreshment, and to see that they come on in due Time, that the Master may have Pleasure and Profit thereby.
Mas. The senior Warden's Place in the Lodge?
Jun. Warden's Ans. In the West.
Mas. to the sen. Warden. Your Business there?
Sen. Warden's Ans. As the Sun sets in the West to close the Day, so the Senior stands in the West to close the Lodge, paying the Hirelings their Wages, and dismissing them from their Labour.
Mas. The Master's Place in the Lodge?
Sen. Warden's Ans. In the East.
Mas. His Business there?
Sen. Warden's Ans. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge to set his Men to Work.
N.B. Then the Master takes off his Hat, which he always has on but at this Time, and puts it on again as soon as the Lodge is open; but all the rest keep theirs off, and he declares the Lodge open as follows.
Mas. This Lodge is open, in the Name of God and holy *St. John*, forbidding all cursing and swearing, whispering, and all prophane Discourse whatsoever, under no less Penalty than what the Majority shall think proper; not less than One Penny a Time, nor more than Six-pence.
N.B. Then he gives Three Knocks upon the Table with a wooden Hammer, and puts on his Hat; then they all sit down, and begin their Lecture, as follows.

The enter'd Apprentices Lecture.

Mas. Brother, Is there any Thing between you and I?
Ans. There is Worshipful.
Mas. What is it Brother?
Ans. A Secret.
Mas. What is that Secret Brother?
Ans. Masonry.
Mas. Then I presume you are a Mason?
Ans. I am so taken and accepted among Brothers and Fellows.
Mas. Pray what Manner of Man ought a Mason Man to be?
Ans. A Man that is born of a Free Woman.
Mas. Where were you first prepar'd to be made a Mason?
Ans. In my Heart.
Mas. Where was you next prepar'd?
Ans. In a Room adjoining to the Lodge.
Mas. How was you prepar'd Brother?
Ans. I was neither naked nor cloathed, barefoot nor shod, depriv'd of all Metal, hoodwink'd with a cable Tow about my Neck, where I was led to the Door of the Lodge in a halting-moving Posture, by the Hand of a Friend, whom I afterwards found to be a Brother.
Mas. How did you know it to be a door, you being blinded?
Ans. By finding a Stoppage, and afterwards an Enterance or Admittance.
Mas. How got you Admittance?
Ans. By three distinct Knocks.
Mas. What was said to you within?
Ans. Who comes there?
Mas. Your Answer Brother?
Ans. One who begs to have and receive Part of the Benefit of this right worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.

Mas. How do you expect to obtain it?
Ans. By being free born and well reported.
Mas. What was said to you then?
Ans. Enter.
Mas. How did you enter, and upon what?
Ans. Upon the Point of a Sword or Spear or some War-like Instrument, presented to my naked left Breast.
Mas. What was said to you then?
Ans. I was ask'd if I felt anything?
Mas. What was your Answer?
Ans. I did, but I could see nothing.
Mas. You have told me how you was received, pray who received you?
Ans. The Junior Warden.
Mas. How did he dispose of you?
Ans. He deliver'd me to the Master, who order'd me to kneel down and receive the Benefit of a Prayer.

Brethren, let us Pray.

O Lord God, thou great and universal Mason of the World, and the first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the midst of them; be with us, O Lord, and bless all our Undertakings, and grant that this our Friends, may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy Holy Word, that he may also put forth his hand to serve a Brother, but not to hurt himself or his Family; that whereby may be given to us great and precious Promises, that by this we may be Partakers of thy divine Nature, having escaped the Corruption that is in the World, through Lust.

O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Tem-

perance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love, and to Brotherly Love Charity; and grant, O Lord, that Masonry may be blest throughout the World, and thy Peace be upon us, O Lord; and grant that we may all be united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. *Amen*

Mas. After you had received this Prayer, what was said to you?

Ans. I was ask'd who I put my Trust in.

Mas. Your Answer Brother?

Ans. In God.

Mas. What was the next Thing said to you?

Ans. I was taken by the Right-hand, and he said, rise up and follow your Leader, and fear no Danger.

Mas. After all this how was you dispos'd of?

Ans. I was led three Times round the Lodge.

Mas. Where did you meet the first Opposition?

Ans. At the back of the Junior Warden in the South, where I gave the same three Knocks as at the Door.

Mas. What Answer did he give you?

Ans. He said, who comes there?

Mas. Your Answer?

Ans. The same as at the Door, one who begs to have and receive, *&c.*

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, who comes here? One who begs to have and receive *&c.*

Mas. Where did you meet with the third Opposition?

Ans. At the Back of the Master in the East, where I made the Repetition as before.

Mas. What did the Master do with you?

Ans. He order'd me back to the Senior Warden in the West, to receive Instructions.

Mas. What was the Instructions he gave you?
Ans. He taught me to take one Step upon the first Step of a right Angle oblong Square, with my left Knee bare bent, my Body upright, my right Foot forming a Square, my naked Right-hand upon the Holy Bible, with the Square and Compass thereon, my Left-hand supporting the same; where I took that solemn Obligation or Oath of a Mason.
Mas. Brother, Can you repeat that Obligation?
Ans. I will do my Endeavour, with your Assistance, Worshipful.
Mas. Stand up and begin.
Ans. I. W------ V------

Of my own free Will and Accord, and in the Presence of Almighty God, and this right worshipful Lodge, dedicated to St. *John*, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal, and never will reveal any of the secret Mysteries of Free Masonry, that shall be deliver'd to me now, or at any Time hereafter, except it be to a true and lawful Brother, in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just Trial and Due Examination.

I furthermore do swear, that I will not write it, print it, cut it, paint it or stint it, mark it, stain it, or engrave it, or cause so to be done, upon any Thing moveable or immoveable, under the Canopy of Heaven, whereby it may become legible or intelligible, or the least Appearance of the Character of a Letter, whereby the secret Art may be unlawfully obtain'd. All this I swear, with a strong and stead Resolution to perform the same, without any Hesitation, mental Reservation, or Self-evasion of Mind in me whatsoever, under no less Penalty than to have my Throat cut across, my tongue torn out by the Root, and that to be buried in the Sands of the Sea, at Low-Water Mark, a

Cable's Length from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours; so help me God, and keep me stedfast, in this my enter'd Apprentices Obligation.

(*He kisses the Book*).

Funde merum Genio.

[This may be roughly translated as
'Pour out good wine for our pleasure'.]

N.B. After this Obligation they drink a Toast to the Heart that conceals, and to the Tongue that never reveals.

The Master in the Chair gives it, and they all say Ditto, and they draw the Glasses across their Throats, as aforesaid.

Mas. Now, Brother, after you received this Obligation, what was the first that was said to you?

Ans. I was ask'd, what I most desir'd?

Mas. What was your Answer?

Ans. To be brought to Light.

Mas. Who brought you to Light?

Ans. The Master and the rest of the Brethren.

Mas. When you was thus brought to Light, what were the first Things you saw?

Ans. Bible, Square and Compass.

Mas. What was it they told you they signified?

Ans. Three great Lights in Masonry.

Mas. Explain them, Brother.

Ans. The Bible, to rule and govern our Faith; the Square, to square our Actions; the Compasses is to keep us within Bounds with all Men, particularly with a Brother.

Mas. What were the next Things that were shewn to you?

Ans. Three Candles, which I was told were Three lesser Lights in Masonry.

Mas. What do they represent?

Ans. The Sun, Moon, and Master-Mason.

Mas. Why so, Brother?
Ans. There is the Sun to rule the Day, the Moon to rule the Night, and the Master-Mason his Lodge, or at least ought so to do.
Mas. What was then done to you?
Ans. The Master took me by the Right-hand, and gave me the Gripe and Word of an enter'd Apprentice, and said, rise up Brother, BOAZ.
N.B. Sometimes they shew you the Sign before this Gripe and Word is given, which is BOAZ: It is the enter'd Apprentice's Word, and the Gripe thereto belonging is to pinch with your Right-thumb Nail, upon the first Joint of your Brother's Right-hand.
Mas. Have you got this Gripe and Word, Brother?
Ans. I have, Worshipful.
Mas. Give it to your next Brother.
N.B. Then he takes his next Brother by the Right-hand, and gives him the Gripe and Word, as before described: He tells the Master, that is right.
According to the following Proof.
The *1st.* Brother gives him the Gripe.
The *2d.* Brother says, What's this?
1st. Bro. The Gripe of an enter'd Apprentice.
2d. Bro. Has it got a Name?
1st. Bro. It has.
2d. Bro. Will you give it me?
1st. Bro. I'll letter it with you, or halve it.
2d. Bro. I'll halve it with you.
1st. Bro. Begin.
2d. Bro. No, you begin first.
1st. Bro. BO-
2d. Bro. AZ:
1st. Bro. BOAZ.
2d. Bro. It is right, worshipful Master.
Mas. What was the next Thing that was shewn to you?
Ans. The due Guard, or Sign, of an enter'd Apprentice.

N.B. The due Guard or Sign, as they call it, is by drawing your Right-hand a-cross your Throat edgeways, which is to put you in mind of the Penalty of your Obligation; that you would sooner have your Throat cut a-cross, than discover the Secrets of Masonry: Which I call mere Nonsense, and all that peruse this will say the same, when they are convinc'd that this is the whole Thing; which they soon will find out, only by talking out of this Book to some that you know to be Masons; but not to let them know that you have read it: You may say that you was made at some Lodge in the Country, and then shew them the Signs and Gripes, and Words thereunto belonging; all which are fully describ'd in this Book: Then he will soon own you for one of the Fraternity, and take you to his Lodge, as they did me.

Mas. Have you got that due Guard, or Sign, of an enter'd Apprentice?

N.B. He draws his Right-hand a-cross his Throat (as aforesaid), to shew the Master that he has.

Mas. After all this, what was said to you?

Ans. I was order'd to be taken back, and invested with what I had been divested of; and to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.

Mas. After you was invested of what you had been divested of, what was done to you?

Ans. I was brought back to the North-west Corner of the Lodge, in order to return Thanks.

Mas. How did you return Thanks?

Ans. I stood in the North-west Corner of the Lodge, and, with the Instruction of a Brother, I said; Master, senior and junior Wardens, senior and junior Deacons, and the rest of the Brethren of this Lodge, I return you Thanks for the Honour you have done

me, in making me a Mason, and admitting me a Member of this worthy Society.

Mas. What was said to you then?

Ans. The Master call'd me up to the North-East Corner of the Lodge, or at his Right-hand.

Mas. Did he present you with any Thing?

Ans. He presented me with an Apron, which he put on me; he told me that it was a Badge of Innocency, more antient than the Golden Fleece or the *Roman* Eagle; more honour'd than the Star and Garter, or any other Order under the Sun, that could be confer'd upon me at that Time, or any Time hereafter.

Mas. What were the next Things that were shewn to you?

Ans. I was set down by the Master's Right-hand, and he shew'd me the working Tools of an enter'd Apprentice.

Mas. What were they?

Ans. The 24 Inch Gauge, the Square and common Gavel, or setting Maul.

Mas. What are their Uses?

Ans. The Square to square my Work, the 24 inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matters, whereby the Square may sit easy and just.

Mas. Brother, as we are not all working Masons, we apply them to our Morals, which we call spiritualizing; explain them.

Ans. The 24 Inch Gauge represents the 24 Hours of the Day.

Mas. How do you spend them Brother?

Ans. Six Hours to work in, Six Hours to serve God, and Six to serve a Friend or a Brother, as far as lies in my Power, without being detrimental to myself or Family.

N.B. This is all the enter'd Apprentices Lecture, which gives the full Description of his making, and is

enough for an Apprentice to learn to get Admittance into a Lodge; but there are some foolish Reasons why a Man should be serv'd so, which I shall shew you hereafter. But methinks I hear some say. I am surpriz'd that Gentlemen of good Sense and Reason would suffer themselves to be us'd so; to be robb'd of all their Money, and all Manner of Metal, and almost strip'd naked, and blinded, with a Halter about his Neck! so say I. But the Reason is, no Man ever was made a Mason, but has some Friends that were Masons already, and perhaps under some Obligation, who will say, we were serv'd so before, and were not afraid, but you will hear the Reason for it all, then you will be satisfied, and say our Meaning is good. I myself have seen several that would not go through with it, 'till their Friends have preached the aforesaid Doctrine. I know several that have receiv'd the first Step, and would go no farther; for there was one Mr T-----s, a Clergyman, and Curate of St. *Mary Over's*, in *Southwark*, so angry and surpriz'd, that he would have been glad to have made his Escape from them, provided it had been in his Power; but they would not permit him 'till he had received the Apprentices Obligations, which they call the first Pill, that you shan't discover what you have seen; but when he got away, he never came near them more, and thought himself very ill-us'd. Two or three more were surpriz'd in that Manner in the same Lodge, *viz.* at Number II, held then at *T-----s*, at the Mitre on the *Broad Walk*, *Christ* Church in *Surrey*, and several other Lodges that I have heard of, but this I know to be fact. Also the Master of a Lodge, who made a great many Fools, by getting One Pound Five Shillings from each of them: There was half the Money spent, and the other half kept in the Box for charitable Uses; but

when it got to the amount of many Pounds, the Master in the Chair, who is sworn most wickedly not to rob the Lodge, but to serve it, which he did, by carrying it all off, and said he wanted Charity, therefore he would keep it, and they might do their worst and be d--n'd; and several more that I have known to do such Tricks, but I do not care to mention their Names, having said enough to be understood. I think the above Number confirms the Character, before they would serve a Brother, they would rob him, or take away his Character, whereby he may lose his Business. I could tell you a great many bad Things they have done one to another, although they are sworn so bitterly to the contrary; but it would swell my Pamphlet into a large Volume. Therefore, I shall proceed to the Apprentices Reasons, as I promis'd you; but there is one bad Thing that I cannot leave out which one Brother did to another.

A distress'd Brother, being a little in Debt, was oblig'd to abscond from his Habitation, 'till his Affairs were settl'd. He ow'd a Brother Thirteen or Fourteen Shillings, it was no more I declare. He came into this distress'd Brother's House while he was from Home, and brought proper Officers to seize his Effects, which frighten'd his Wife and Children greatly, for he said he would take them all. The Brother's Wife said, what for Fourteen Shillings? and told him if he would stay till *Sunday*, her Husband would be at Home, and hop'd to bring some Money with him; but if he did not, it should be paid on the *Sunday* following, by some Means or other; but he said he would not stay; she desir'd he would, as it was but Two or Three Days, but to no Purpose; so he took to the value of Three Pounds for the Fourteen Shillings and carry'd them off.

Here is an Instance of Masonry! which the World takes to be a charitable good Thing.

But observe what a forsworn Villain he must be, as you will find when you examine all the Obligations or Oaths: Fourteen Shillings could not hurt him or his Family, for he was worth Hundreds.

I shall say no more, because I would not be too severe; tho' I have said enough to display their Villainy, which I hope will be a Caution to all others.

Now I shall proceed to the enter'd Apprentice's

REASONS

Mas. Why was you neither Naked nor cloath'd, bare foot nor shod, with a Cable-tow (or Halter) about your Neck?

Ans If I had recanted, and ran out in the Street, the People would have said I was mad; but if a Brother had seen me. he would have brought me back, and seen me done Justice by.

N.B. What a foolish Reason is this, for Men of Understanding to dispute about!

Mas. Why was you hoodwink'd?

Ans. That my Heart might conceal, before my Eyes did discover.

Mas. The second Reason, Brother?

Ans. As I was in Darkness at that Time, I should keep all the World in Darkness.

Mas. Why was you depriv'd of all Metal?

Ans. That I should bring nothing offensive, or defensive, into the Lodge.

Mas. Give me the second Reason, Brother?

Ans. As I was poor and pennyless when I was made a Mason, it inform'd me that I should assist all poor and pennyless Brethren, as far as lay in my Power.

Mas. Brother, you told me you gave Three distinct Knocks at the Door: Pray what do they signify?
Ans. A certain Text in Scripture.
Mas. What is that Text, Brother?
Ans. Ask, and you shall have; seek, and you shall find; knock, and it shall be open'd unto you.
Mas. How do you apply this Text in Masonry?
Ans. I sought in my Mind; I ask'd of my Friend; I knock'd, and the Door of Masonry became open unto me.
Mas. Why had you a Sword, Spear, or some other warlike Instrument, presented to your naked Left-breast particularly?
Ans. Because the Left-breast is the nearest the Heart, that it might be the more a Prick to my Conscience as it prick'd my Flesh at that Time.
Mas. Why was you led Three Times round the Lodge?
Ans. That all the Brethren might see I was duly prepar'd.
Mas. When you was made an Apprentice, why was your Left-knee bare bent?
Ans. Because the Left-knee is the weakest Part of my Body, and an enter'd Apprentice is the weakest Part of Masonry, which I was then entering into.
N.B. There are some more Reasons, but they are so foolish that they are not worth mentioning; so I shall proceed to the Form of the Lodge, as follows.
Mas. Brother, we have been talking a great while about a Lodge; Pray what makes a Lodge?
Ans. A certain Number of Masons met together to work.
Mas. Pray what Number makes a Lodge?
Ans. Three, Five, Seven, or Eleven.
Mas. Why do Three make a Lodge, Brother?
Ans. Because there were three Grand Masters in the building of the World, and also that noble Piece of Architecture Man; which are so complete in Pro-

portion, that the Antients began their Architecture by the same Rules.

Mas. The second Reason, Brother?

Ans. There were Three Grand Masters at the building of *Solomon's* Temple.

Mas. Why do Five make a Lodge?

Ans. Because every Man is endued with Five Senses.

Mas. What are the Five Senses?

Ans. Hearing, Seeing, Smelling, Tasting, and Feeling.

Mas. What Use are those Five Senses to you, in Masonry?

Ans. They are of great Use to me, *viz.* Hearing, Seeing, and Feeling.

Mas. What Use are they, Brother?

Ans. Hearing, is to hear the Word; Seeing, is to see the Sign; Feeling, is to feel the Gripe; that I may know a Brother, as well in the Dark as in the Light.

Mas. Why should Seven make a Lodge?

Ans. Because there are Seven liberal Sciences.

Mas. Will you name them, Brother?

Ans. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

Mas. Brother, what do those Sciences teach you?

Ans. Grammer teaches me the Art of writing and speaking the Language, wherein I learn according to the First, Second, and Third Concord.

Mas. What doth Rhetorick teach you?

Ans. The Art of speaking and discoursing upon any Topick whatsoever.

Mas. What doth Logick teach you?

Ans. The Art of reasoning well, whereby you may find out Truth from Falshood.

Mas. What doth Arithmetick teach you?

Ans. The Virtue of Numbers.

Mas. What doth Geometry teach you?

Ans. The Art of measuring, whereby the *Egyptians* found out their own Land, or the same Quantity which

they had before the overflowing of the River *Nile*, which frequently us'd to flow to water their Country; at which Time they fled to the Mountains till it went off again, which made them have continual Quarrels about their Lands; for every Man thought he was robb'd, and had not his Right, till *Euclid* found out Geometry, and measur'd every Man his Due, and gave them Plans of each Man's Ground, with the just Quantity that belong'd to him; then they all were satisfy'd; and the same Rule is continu'd in all Nations to this Day.

Mas. What doth Musick teach you, Brother?

Ans. The Virtue of Sounds.

Mas. What doth Astronomy teach you?

Ans. The Knowledge of the Heavenly Bodies.

N.B. See *Brandt's* Astronomical Tables, and you will have a full Description of the last Science. But I believe you may content yourself without any other Authors upon this Head, for I go as far as any of the Free Masons do in their Lectures, and rather further, which I am obliged to do to make it plain, that it may be understood to the meanest Capacity. That which is not in the Lecture is marked thus, *N.B.*

Mas. Why should Eleven make a Lodge, Brother?

Ans. There were Eleven *Patriarchs*, when *Joseph* was sold into *Egypt*, and suppos'd to be lost.

Mas. The Second Reason Brother?

Ans. There were but Eleven Apostles when *Judas* had betray'd Christ.

Mas. What Form is your Lodge?

Ans. An Oblong Square.

Mas. How long Brother?

Ans. From East to West.

Mas. How wide Brother?

Ans. Between North and South.

Mas. How high Brother?
Ans. From the Earth to the Heavens.
Mas. How deep Brother?
Ans. From the Surface of the Earth to the Center.
Mas. Why is your Lodge said to be from the Surface to the Center of the Earth?
Ans. Because that Masonry is Universal.
Mas. Why is your Lodge situated East and West?
Ans. Because all Churches and Chapels are; or ought to be so.
Mas. Why so Brother?
Ans. Because the Gospel was first preached in the East, and extended itself to the West.
Mas. What supports your Lodge?
Ans. Three great Pillars.
Mas. What are their Names?
Ans. Wisdom, Strength and Beauty.
Mas. Who doth the Pillar of Wisdom represent?
Ans. The Master in the East.
Mas. Who doth the Pillar of Strength represent?
Ans. The Senior Warden in the West.
Mas. Who doth the Pillar of Beauty represent?
Ans. The Junior Warden in the South.
Mas. Why should the Master represent the Pillar of Wisdom?
Ans. Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.
Mas. Why should the senior Warden represent the Pillar of Strength?
Ans. As the Sun sets to finish the Day, so the senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.
Mas. Why should the junior Warden represent the Pillar of Beauty?

Ans. Because he stands in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.

Mas. Why is it said that your Lodge is supported by those Three great Pillars, Wisdom, Strength and Beauty?

Ans. Because Wisdom, Strength and Beauty is the Finisher of all Works, and nothing can be carried on without them.

Mas. Why so, Brother?

Ans. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.

Mas. Had you any Covering to your Lodge?

Ans. Yes, a cloudy Canopy, of divers Colours, or the Clouds.

Mas. How blows a Mason's Wind, Brother?

Ans. Due East and West.

Mas. What is it o'Clock, Brother?

Ans. High Twelve.

Mas. Call the Men off from Work to Refreshment, and see that they come on again in due Time.

(*The End of the enter'd Apprentices Lecture.*)

The enter'd Apprentices Song, which is sung after grave Business is done, or after making a Brother.

I.

Come let us prepare,
We *Brothers* that are,
Assembled on merry Occasion;
Let's drink, laugh and sing;
Our Wine is a Spring;
Her's a Health to an *Accepted Mason.*

II.

The World is in pain
Our *Secret's* to gain,
And still let them wonder and gaze on;
They ne'er can divine
The *Word* or the *Sign*
Of a *Free* and an *Accepted Mason.*

III.

'Tis *This* and 'tis *That*,
They cannot tell *What*,
Why so many *Great Men* of the Nation
Should *Aprons* put on,
To make themselves one
With a *Free* and an *Accepted Mason.*

IV.

Great *Kings*, *Dukes* and *Lords*,
Have laid by their Swords,
Our *Myst'ry* to put a good Grace on,
And ne'er been asham'd
To hear themselves nam'd
With a *Free* and an *Accepted Mason.*

V.

Antiquity's Pride
We have on our Side,
And it maketh Men just in their Station:
There's nought but what's good,
To be understood
By a *Free* and an *Accepted Mason.*

VI.

We're true and sincere,
And just to the *Fair*,
Who will trust us on ev'ry Occasion;
No Mortals can more
The *Ladies* adore,
Than a *Free* and an *Accepted Mason.*

VII.

Then join *Hand in Hand*,
T'each other firm stand,
Let's be merry, and put a bright Face on:
What Mortal can boast,
So *Noble a Toast*,
As a *Free* and an *Accepted Mason.*

VIII.

We're true and sincere,
And just to the *Fair*,
Who will trust us on ev'ry Occasion,
No Mortals can more
The *Ladies* adore,
Than a *Free* and an *Accepted Mason.*

N.B. When they sing the aforesaid Song, they all stand round a great Table, and join Hands acrois, [sic] that is, your Right-hand takes hold of your Left-hand Man's Left-hand; and your Left-hand Man, with his Right-hand, takes hold of his left Man's Left-hand, and so crossing all round. But when they say the last Verse, they jump up all together, ready to shake the Floor down: I myself have been below, where there has been a Lodge, and have heard the People say, L--d d-mn their Bloods, what are they doing? They will shake the Place down, I'll stay here no longer. This they call driving of Piles, to amuse the world; but they shall not be amus'd any longer, but shall know every particular, and the foolish Reasons they give for them.

How they call off the Men from Work to Refreshment.

The Master whispers to the senior Deacon at his Right-hand, and says, 'tis my Will and Pleasure that this Lodge is called off from Work to Refreshment during Pleasure; then the senior Deacon carries it to the junior Warden, [This is a mistake, corrected in later editions, for 'senior' Warden] and whispers the same Words in his Ear, and he whispers it in the Ear of the junior Deacon at his Right-hand, and he carries it to the junior Warden and whispers the same to him, who declares it with a loud Voice, and says it is our Master's Will and Pleasure, that this Lodge is called from Work to Refreshment, during Pleasure; then he sets up his Column, and the senior lays his down; for the Care of the Lodge is in the Hands of the junior Warden when they are at Refreshment.

N.B. The senior and junior Warden have each of them a Column in their Hand, about Twenty Inches long, which represents the Two Columns of the Porch at *Solomon's* Temple, BOAZ and JACHIN.[1]

The senior is Boaz, or Strength.

The junior is Jachin, or to establish.

1 Vide 1 Kings, Chap. 7.

How to call on to Work again.

It is the same as calling off from Work, only with this Difference; it is our Master's Will and Pleasure that this Lodge is called off from Refreshment to Work; then the junior lays down his Column, and the senior Warden sets up his; so they proceed to a Lecture, which they call Work.

N.B. If Time does not permit for the Craft's Lecture, as it very seldom does, having gone through the aforesaid Lecture, then they close the Lodge; which is

much the same as Opening, only with this Difference: the senior Warden declares it, and says

It is our Master's Will and Pleasure, that this Lodge stands clos'd till the first, or third, *Wednesday* in next Month (or according to the Nights that their Lodge is held on), except a Lodge of Emergency, and that you shall have timely Notice of; then they take off their Jewels, and get as drunk as Free-masons may be; and sing and get drunk and that's all *&c.*

The FELLOW—CRAFT'S Part.

Mas. Brother, are you a Fellow-Craft
Ans. I am; try me, prove me.
Mas. Where was you made a Craft?
Ans. In a just and lawful Lodge of Crafts.
Mas. How was you prepar'd to be made a Craft?
Ans. I was neither naked nor cloath'd, bare-foot nor shod; in a halting moving Posture, depriv'd of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.
Mas. How got you Admittance?
Ans. By Three distinct Knocks.
Mas. What was said to you within?
Ans. Who comes there?
Mas. Your Answer, Brother?
Ans. One who has serv'd his Time justly and lawfully as an enter'd Apprentice, and now begs to become more perfect in Masonry, by being admitted a Fellow-Craft.
Mas. How do you expect to attain it?
Ans. By the Benefit of a Pass-word.
Mas. Have you got that Pass-word?
Ans. I have.
Mas. Give it me?

Ans. SHIBBOLETH.[1]
Mas. What did he say to you then?
Ans. Pass, Shibboleth.
Mas. What became of you then?
Ans. I was led twice round the Lodge.
Mas. Where did you meet with the first Opposition?
Ans. At the Back of the senior Warden, where I made the same Repetition as at the Door.
Mas. Where did you meet with the second Opposition?
Ans. At the Back of the Master, where I made the same Repetition as at the Door.
Mas. What did he do with you?
Ans. He order'd me back to the senior Warden, to receive Instruction.
Mas. What Instructions did he give you?
Ans. He taught me to shew the Master my due Guard, and to take Two Steps upon the second Step of a right-angl'd oblong Square, with my Right-knee bare bent, my Left-foot forming a Square, my Body upright, my Right-hand upon the holy Bible, my Left-arm supported by the Point of the Compasses, forming a Square; where I took the Obligation of a Fellow-Craft.
Mas. Have you got that Obligation, Brother?
Ans. I have, Worshipful.
Mas. Will you repeat it, Brother?
Ans. I'll do my Endeavour, with your Assistance, Worshipful.
Mas. Stand up and begin.

Ans. I W—— V——
Of my own Will and Accord, and in the Presence of Almighty God and this right worshipful Lodge, dedicated to St. *John*, do hereby, and hereon, most solemnly and sin-

1 Vide Judges, Chap. 12.

cerely swear, that I will always hail, conceal, and never will reveal that Part of a Fellow-Craft to an enter'd Apprentice, or either of them, except it be in a true and lawful Lodge of Crafts, him or them, whom I shall find to be such after just Trial and due Examination.

I furthermore do swear, that I will answer all Signs and Summonses sent to me from a Lodge of Crafts, within the Length of my Cable-Tow.

I also swear that I will not wrong a Brother, or see him wrong'd, but give him timely Notice of all approaching Dangers whatsoever, as far as my Knowledge leads me. I will also serve a Brother as far as lies in my Power, without being detrimental to myself or Family; and I will keep all my Brother's Secrets as my own, that shall be delivered to me as such, Murder and Treason only excepted.

And that at my own free Will, all this I swear with a firm and steady Resolution to perform the same, without any Equivocation or Hesitation in me whatsoever, under no less Penalty than to have my Heart torn from under my naked Left-breast, and given to the Vultures of the Air as a Prey. So help me God, and keep me stedfast in this my Craft's Obligation.

(*He kisses the Book.*)

N.B. The Length of the Cable-Tow is Three Miles; therefore if a Brother is Three Miles from his Lodge, he is clear of all Fines, and of this Obligation; for it saith within the Length of my Cable-Tow.

Mas. After you receiv'd this Obligation, what was shown to you?

Ans. The Sign of a Fellow-Craft.

N.B. This Sign is by putting your Right-hand to your Left-breast, and keeping your Thumb square, and you Left-hand upright, forming a Square.

Mas. What was next done to you?

Ans. He took me by the Right-hand and gave me the Gripe and Word of a Fellow-Craft and Pass-Gripe.

N.B. The Pass-Gripe is by putting your Thumb-nail between the first and second Joint of the Right-hand, and the Word is Shibboleth. The Craft's Gripe is on the second Joint of the aforesaid Hand, and the Word is Jachin.

Mas. What did he then do to you?

Ans. He took me by the Right-hand, and said, rise up Brother Jachin.

Mas. What did he then do to you?

Ans. He order'd me back, and to be invested of what I had been divested of, and brought back in order to return Thanks.

N.B. He returns thanks in the same Manner as the Apprentice, only with this Difference, for admitting a Fellow-Craft.

Mas. After you was thus admitted a Fellow-Craft, did you ever work as a Craft?

Ans. Yes, in the Building of the Temple.

Mas. Where did you receive your Wages?

Ans. In the middle Chamber.

Mas. When you came to the Door of the middle Chamber, who did you see?

Ans. A Warden.

Mas. What did he demand of you?

Ans. The Pass word of a Craft.

Mas. Did you give it him?

Ans. I did.

Mas. What is it?

Ans. SHIBBOLETH.

Mas. How got you to the middle Chamber?

Ans. Through the Porch.

Mas. Did you see any Tning [sic] worth your Notice?

Ans. I did.

Mas. What was it?

Ans. Two fine Brass Pillars.

Mas. What were they called?

Ans. BOAZ and JACHIN.

Mas. How high were these Pillars?

Ans. Thirty-five Cubits, with a Chapiter Five Cubits, which makes it Forty high.[1]

N.B. In the First of *Kings*, Chap. vii. Ver 20. it says, They were but 18 Cubits high, and a Line of 12 Cubits measured them round, that is, about 4 Cubits Diameter, which is greatly out of proportion according to all Orders that ever were or ever will be; as any one must say, that understands Architecture, for it is not quite Four Diameters and a Half, which is too short by Four Diameters at least; for if they were in the *Dorick* Order, they should be Eight Diameters. Therefore, how thick and clumsy they must look, to be but half the Height they should be, or a little better. As for Example, suppose the Monument upon *Fish-street-hill*, which is after the *Dorick* Order, was but half the Height, and the same Diameter, how would it look? Very thick and clumsy, like as it were all of a Lump. But this can't be the Thing with these Two Columns, for it is plain that *Solomon's* Temple was a grand Building, and every Thing in Proportion, and it answers exactly with the *Corinthian* or Composite Order, for it is Ten Diameters high, or thereabouts; and as is said in Chap. iii. Ver. 15, of the second Book of *Chronicles*, 35 Cubits high, and the Chapiters 5 Cubits each, which makes 40 Cubits; the Diameter 4 Cubits, and the aforesaid Order is 10 Diameters high, that is, 4 Times 10 is 40, which is just 60 Feet high in our *English* Measure[2]

1 Vide 2 Chron. Chap. iii ver 25.

2 There are three Sorts of Cubits, *viz*, the King's Cubit, Three Feet *English* Measure; the holy Cubit, One Foot Six Inches; the Common Cubit, One Foot Nine Inches: Therefore, whenever you read of the Word Cubit in the Bible, it is One Foot Six Inches.

Mas. What were they adorned with, Brother?
Ans. Two Chapiters, Five Cubits high each.
Mas. What else were they adorned with?
Ans. Net-work, Lilly-work and Pomegranates.
Mas. Were they hollow, Brother?
Ans. They were hollow.
Mas. How thick was the Rind or Shell?
Ans. Four Inches, or a Hand's Breadth
Mas. Where were they cast?
Ans. On the Plain of *Jordan*, in Clay Ground, between *Succoth* and *Zartha*, where the rest of *Solomon's* holy Vessels were cast.
Mas. Who cast them?
Ans. *Hiram Abiff*, the Widow's Son.
N.B. Some Masters of Lodges will argue upon Reasons about the holy Vessels in the Temple and the Windows and Doors, the Length, Breadth and Height of every Thing in the Temple. Saying why was it so and so? One will give one Reason; and another will give another Reason, and thus they will continue for Two or Three Hours in this Part and the Master-Part; but this happens but very seldom, except an *Irishman* should come, who likes to hear himself talk, asking, why were they round? Why were they square? Why were they hollow? Why were the Stones costly? Why were they hewn Stones and saw'd Stones &c. some give one Reason and some give another; thus you see that every Man's Reason is not alike. Therefore, if I give you my Reason, it may not be like another; but any Man that reads the foregoing and following Work, and consults the 5th, 6th, 7th and 8th Chapters of the first Book of *Kings*, and the 2d, 3d and 4th of the second Book of *Chronicles*, may reason as well as the best of them; for I have laid all the Rules down plain to go by.

(*The End of the Fellow-Crafts Part.*)

The FELLOW-CRAFTS Song.

HAIL Masonry? Thou *Craft* divine?
Glory of Earth, from Heaven reveal'd;
Which do'st with Jewels precious shine
From all but Masons Eyes conceal'd.

CHORUS.

Thy Praises due who can rehearse
In nervous Prose, or flowing Verse?

II.

As Men from Brutes distinguish'd are,
A *Mason* other Men excels;
For what's in Knowledge choice and rare
But in his Breast securely dwells?

CHORUS.

His silent Breast and faithful Heart
Preserve the Secrets *of the* Art.

III.

From scorching Heat, and Piercing Cold;
From Beasts, whose Roar the Forest rends;
From the Assaults of Warriors bold
The Masons Art Mankind defends.

CHORUS.

Be to this Art *due Honour paid,*
From which Mankind receives such Aid.

IV.

Ensigns of State, that feed our Pride,
Distinctions troublesome and vain !
By *Masons* true are laid aside:
Arts free-born *Sons* such Toys disdain;

CHORUS.

Ennobled by the Name *they bear,*
Distinguish'd by the Badge *they wear.*

V.

Sweet Fellowship, from Envy free:
Friendly Converse of Brotherhood;
The *Lodge's* lasting Cement be!
Which has for Ages firmly stood.

CHORUS.

A Lodge, *thus built, for Ages past,*
Has lasted, and will ever last.

VI.

Then in our Songs be Justice done
To those who have enrich'd the *Art,*
From *Jabal* down to *Burlington*[1]
And let each Brother bear a Part.

CHORUS.

Let noble Masons *Healths go round;*
Their Praise in lofty Lodge *resound.*

N.B. The Fellow-Craft's Clap is by forming the Craft's Sign, *i.e.* by holding your Left-hand up, keeping it square; then clap with your Right-hand and Left together, and from thence strike your Left-Breast with your Right-hand; then strike your Apron, and your Right-foot going at the same Time. This is done altogether as one Clap, or at least should be,

[1 This Song first appeared in Anderson's 1723 Constitutions. The name Burlington would be that of the current Grand Master of the Antients and was changed in subsequent editions.]

which makes a great Shaking on the Floor, and what they call driving of Piles to amuse the World; but they shall not be amused any longer, but shall have the Truth. Nay, I have known some Lodges that have had Shores set below to support the Floor, while they have been at work as they call it.

How to discover a Mason by drinking with him in Company, and what Degree of Masonry he has past, and none of the Company can discover it but Masons.

If he takes his Pot or Glass, and draws it a-cross his Throat before he drinks or after, then he is an Apprentice, because that is the Penalty of his Obligation, that he would have his Throat cut a-cross before he would discover any Thing of Masonry.

Or, if he draws it a-cross his Left-breast, touching the same, he is a Craft, for that is the Penalty of the Craft's Obligation *i.e.* He would sooner have his Heart torn from under his naked Left breast, and given to the Vultures of the Air as a Prey, then discover any Part of Masonry.

Or, if he draws it a-cross his Belly, he is a Master, for that is the Penalty of the Master's Obligation; *i.e.* that he would sooner have his Body sever'd in two; one Part carried to the South and the other to the North, his Bowels burnt to Ashes in the South, then [than?] he would discover any Part of Masonry.

N.B. He may do the same with his naked Right-hand as with a Pot or Glass, but it is less taken notice of with a Pot or Glass than with your Hand. But in the Lodge they always drink out of Glasses, and put them down as is said in the Apprentice Part; but if it is a Lodge of all Master Masons, before they let the Glass down upon the Table where they all sit round, as aforesaid, they draw it a-cross their Throat, from thence a-cross their Left-breast, touching the same, thence a-cross their Belly, and then making Three Motions to set it down, at the Third set it down altogether; the Master gives the Word, saying, Here goes one, two and three, setting it down; but if it is a Craft's Lodge, they draw it twice

a-cross their Throats and once to their Breast; and if it is an Apprentice Lodge, they draw it three Times a-cross their Throat, and set it down at the third Motion, as aforesaid,

Thus they will many Times continue exercising till Morning, though their Family want them at Home. Come, they will say, let us have the other Fire, then we will go! Says another, we can't, for our Bowl is out! Then says another, lets have it fill'd again! This has been the Ruin of Masonry, which was far from the first Design of it; but Liquor makes Men forget they are Men, and makes all good Things corrupted and bad.

Cura fugit multo diluiturque mero
Tunc Dolor & Curae rugaque Fontis abest.
Full Bowls, or chase or else dissolve our Cares,
Then far away are banish'd Griefs and Fears,
Nor thoughtful Wrinkle in the Face appears.

Thus a great many People think that it is a great Service for a Man to be made a Mason so it is, to be his Ruin; and when he is in the greatest Distress they will take against him, because he can't pay what they demand. I can say that I ever knew any Mason of late Years get any Thing by going to Lodges, without he is a Publican that keeps the House. Although they are sworn to serve a Brother, I never knew they did, but hurt him. I have known Masons to arrest a Brother, summon a Brother from the Court of Request, and seize a Brother's Goods for less than Twenty Shillings. I have likewise known them put a Brother in Goal, and do him a great deal more Mischief, which I don't care to speak too plain to their Consciences, which I am in hopes to soften; for when it has been in their Power to serve a Brother, they have, at the same Time, endeavoured to ruin him. Therefore, I hope this will be a Warning to all honest Men to keep from these Oaths, without they intend to perform them, for they are very solemn.

I think that I have heard some say, it is suprizing that they all should be bad! No, God forbid they should, but I will tell you the Reason why they are so.

There are a great many good Men, Members of Lodges, that little think of the Villainy that is carried on among some of them; but when he finds them out, he'll leave the Lodge, and be no more concerned with them, but he will not tell his Reasons to the World; if he did, he would be foresworn. I have known some young Brethren to have found them out a little after they were made, and have left the Lodge on that Account. This is the Reason that they act so contrary to their Obligation, because honest Men can't bear it long, so the Scum of the Earth are left to be Masters of Lodges.

The MASTERs Part.

Mas. WHERE have you been, Brother?
Ans. I have been to the West.
Mas. And where are you going?
Ans. To the East.
Mas. What makes you leave the West and go to the East?
Ans. Because the Light of the Gospel was first shewn in the East.
Mas. What are you going to do in the East, Brother?
Ans. To seek for a Lodge of Masters.
Mas. Then I presume you are a Master Mason, Brother?
Ans. I am so taken among Masters.
Mas. Where were you past Master?
Ans. In a Lodge of Masters.
Mas. How were you prepar'd to be made a Master?
Ans. I had my Shoes taken from off my Feet, with both my Arms and Breast naked, depriv'd of all Metal. I was led to the Door of the Lodge.

N.B. In the Craft's Part, the Right-breast is naked, and the right Shoe off, and in the Apprentices Part the Left-arm and Left-breast is naked, with the left Shoe off, but the Master's Part as aforesaid in the Lecture.

Mas. How did you get Admittance?

Ans. By Three distinct Knocks.

Mas. What was said to you then within?

Ans. Who comes there?

Mas. Your Answer, Brother?

Ans. One who hath justly and lawfully served his Time as an Enter'd Apprentice, and some Time Fellow-Craft, now begs to become more perfect in Masonry to be made a Master.

Mas. How do you expect to attain it?

Ans. By the Benefit of a Pass-word.

Mas. Will you give me that Pass-word?

Ans. I will.

Mas. Give It me then?

Ans. TUBAL CAIN.

Mas. What was said to you then?

Ans. Enter TUBALCAIN.

Mas. How was you dispos'd of?

Ans. I was led once round the Lodge?

Mas. Where did you meet with the first Opposition?

Ans. At the Back of the Master.

Mas. What did he demand of you?

Ans. The same as at the Door.

Mas. How did he dispose of you?

Ans. He order'd me back to the senior Warden in the West, to receive Instructions.

Mas. What were the Instructions you received of the senior Warden?

Ans. He taught me as I stood in the West to shew the Master in the East my due Guard or Sign of an Apprentice, and to take one Step upon the First

Step of the Right-Angle Oblong Square, my other Foot forming a Square.

Secondly. I was taught to take Two Steps upon the same Oblong Square, shewing him the Sign of a Fellow-Craft.

Thirdly. I was taught to take Three Steps upon the same Oblong Square, with both my Knees bent bare, my Body upright, my Right-hand upon the Holy Bible, both the Points of the Compasses extended to my Right and Left-breast, where I took that solemn Obligation or Oath of a Master Mason.

Mas. Can you repeat the Obligation you speak of?

Ans. I'll do my Endeavour Worshipful, with, your Assistance.

Mas. Stand up and begin, Brother.

Ans. I. W-- V--.

Of my own free will and Accord, and in the Presence of Almighty God, and this right worshipful Lodge, dedicated to St. *John*, do hereby and hereon most solemnly and sincerely swear, that I will always hail, conceal, and never will reveal, that Part of a Master Mason to a Fellow-Craft, no more than that of a Fellow-Craft to an enter'd Apprentice, or any of them to the rest of the World; except it be to a true and lawful Lodge of Masters, him or them, whom I shall find to be such, after just Trial and due Examination.

I furthermore do swear, that I will answer all Signs and Summonses, sent to me from a Lodge of Masters, with [within?] the Length of my Cable-tow.

I also will keep all my Brothers Secrets as my own, that is deliver'd to me as such, Murder and Treason excepted, and that at my own free Will: I will not wrong a Brother or see him wrong'd, but give him timely Notice of all approaching Dangers, as far as my Knowledge leads me.

I will also serve a Brother as far as lies in my Power, without being detrimental to myself or Family.

And I furthermore do promise, that I will not have any carnal Conversation with a Brother's Wife, Sister or Daughter, and that I will never discover what is done in the Lodge, but that I will be aggreeable to all Laws whatsoever. All this I swear, with a firm and steady Resolution to perform the same, without any Hesitation in me whatsoever, under no less Penalty than to have my Body sever'd in two, the one Part carried to the South, and the other to the North; my Bowels burnt to Ashes in the South, and the Ashes to be scatter'd before the Four Winds, that such a vile Wretch as I should be remember'd no more amongst any Manner of Men. (particularly Masons) so help me God, and keep me stedfast in this my Master's Obligation.

(*He kisses the Book.*)

Mas. What was shewn to you after you had received this Obligation?

Ans. One of the Master's Signs.

N.B. It is by drawing your Right-hand edgeways across your Belly, which is the Penalty of your Master's Obligaton. He take you then by the Apprentices Gripe and says, what's this? You say the Gripe of an enter'd Apprentice.

Mas. Has it got a name?

Ans. It has.

Mas. Will you give it me?

Ans. BOAZ.

Mas. Will you be of or from?

Ans. From.

Mas. From what, Brother?

Ans. From an enter'd Apprentice to a Fellow-Craft.

Mas. Pass Brother.

N.B. Then he puts his Thumb between the First and Second Joint, which is the Pass Gripe, and you say SHIBBOLETH.

Mas. What was done to you then?
Ans. He took me by the Gripe of a Fellow-Craft, and said what is this?
Mas. Your Answer, Brother?
Ans. The Gripe of a Fellow-Craft.
Mas. Has it got a Name?
Ans. It has.
Mas. Will you give it me?
Ans. JACHIN.
Mas. What was said to you then?
Ans. Rise up Brother JACHIN, Obligated Master.
Mas. What was said to you then, Brother?
Ans. He told me that I represented one of the greatest Men in the World, our grand Master *Hiram*, who was kill'd just at the Finishing of the first Temple, as you shall hear.

There were Fifteen Fellow-Crafts, finding the Temple almost finish'd, and they had not received the Master's Word, because their Time was not come, therefore they agreed to extort them from their Master *Hiram* the first Opportunity, that they might pass for Masters in other Countries, and have Masters Wages; but Twelve of these Crafts recanted, and the other Three were resolv'd to carry it on: their Names were *Jubela*, *Jubelo* and *Jubelum*. These Three Crafts knowing it was always the Master's Custom at high Twelve at Noon, when the Men were call'd off to Refreshment, to go into *Sanctum Sanctorum*, to pray to the true and living God: Those Three Ruffians placed themselves at the Three Entrances of the Temple, *viz*. The West Door, the South and East Door.

There was no Entrance in at the North, because the Sun darts no Rays from thence: Thus they waited while he had made his Prayer to the Lord, to have the Word and Gripe as he came out, or his Life; but some Masons say as he went in. So *Hiram* came to the East Door, and Jubela

demanded the Master's Word: He told him he did not receive it in such a Manner, but he must wait, and Time and a little Patience would bring him to it, for it was not in his Power to deliver it alone, except Three together, *viz. Solomon*, King of *Israel; Hiram*, King of *Tyre*; and *Hiram Abiff*. He not being satisfied with this Answer, struck him a-cross the Throat with a Twenty-four Inch Gauge: He fled from thence to the South Door, where he thought to have made his Way; but he was accosted in the same manner by *Jubelo*, to whom he gave the same Answer as the former; but he not being satisfied, gave him a Blow with the Square on his Left-breast, which made him reel; But having recover'd his Strength, he fled to the West Door, where he thought to have made his Escape; but he was accosted in the same Manner, as at the two other Doors, by Jubelum, to whom he made the same Reply as before; but he not being satisfied therewith, gave him a greater Blow than either of the former, with a common Gavel, or Setting-Maul, upon his Head, which prov'd his Death. After this they carry'd him out at the West Door, and hid him in a Heap of Rubbish till high Twelve at Night, when they found Means to bury him on the Side of a Hill, in a handsome Grave, Six Foot East and West, and Six Foot perpendicular.

N.B. Some Masons say that he was not carry'd out at the West Door, but was bury'd in the Place where he was killed. They hold that the Three Ruffians took up a Stone in the Temple, and made a hole and put him in, and cover'd him over with the Stone, and carry'd the Rubbish out in their Aprons; but which it is I can't say, nor come at the exact Truth; For some Masons say he was carry'd out, and some say not; so I leave it to them to determine.

Mas. After you was thus knock'd down, what was said to you then?

Ans. He said that I represented one of the greatest Men

in the World, our Grand-Master *Hiram*, lying dead.

N.B. The junior Warden struck you with a Twenty-four inch Gauge, a-cross your Throat, the senior Warden struck you with the Square, upon your Left-breast; and the Master struck you upon the Head and kill'd you: So you are laid down upon the Floor on your Back, suppos'd to be dead, tho' you are not hurt; but only to represent the Death of your Master *Hiram*.

The *French* have a very solemn Way of representing his Death: for when you come inside the Lodge to be made a Master, there is a Brother laid down in the Place where you are to lie, with his Face all besmear'd with Blood; and they say to you, Brother don't be frighten'd, for one of our Brother's is killed because he would not deliver the Master's Word and Gripe to Three Fellow-Crafts, that had no Right to it; and it is the Duty of us all so to do, to die before we will deliver any Part of Masonry to them that have no Right to it.

When you kneel down to receive the Obligation, the suppos'd dead Man lies behind you; and while you are reading the Obligation and History of his Death, he gets up unknown to you, and you are laid down in his Place, as aforesaid, according to the *English* Method: and this is all the Difference between the *French* and *English* in their making of Masons.

Mas. What was said to you then?

Ans. As I lay upon my Back, he gave me the whole Account of how *Hiram* was found, and of his rising and taking the Three Ruffians that murder'd him.

Our Master *Hiram* being missing, as he did not come to view the Work as usual, so King *Solomon* made great Enquiry after him, and could not hear of any Thiug [sic] of him, therefore he suppos'd him dead: The Twelve Fellow-Crafts that had recanted,

hearing the said report, their Consciences pricking them, went and acquainted King *Solomon* with White Aprons and Gloves, as Badges of their Innocency; and King *Solomon* sent them in search of the Three Ruffians which had absconded: they divided into Four Parts; Three North, Threee [sic] South, Three East, and Three West: One of those Parties travell'd down to the Sea of *Joppa:* one of them sat himself down to rest by the Side of a Rock, he hearing a frightful Lamentation in a Clift of the Rock. Oh! that I had had my Throat cut a-cross, and my Tongue torn out by the Root, and that buried in the Sands of the Sea at low-water Mark, a Cable's Length from Shore, where the Tide ebbs and flows [twice?] in 24 Hours, rather than I had been concerned in the Death of our Master *Hiram.* Says the other; Oh! that I had my Heart torn from under my naked Left-breast, and given to the Vultures of the Air as a Prey, rather than I had been concerned in the Death of so good a Master. But Oh! says *Jubulum*, I struck him more hard than you both, for I killed him; Oh! that I had my Body severed in two, one Part carried to the South, and the other to the North; my Bowels burnt to Ashes in the South, and the Ashes scattered before the Four Winds of the Earth, rather than I had been concerned in the Death of our Master *Hiram.*

This Brother hearing this sorrowful Lamentation, hailed the other Two, and they went into the Clift of the Rock, and took them and bound them, and brought them before King *Solomon*, and they owned what had pass'd, and what they had done, and did not desire to live; therefore *Solomon* order'd their own Sentences to be laid upon them: Says he, they have sign'd their own Death, and let it be upon them as they have said.

Jubela was taken out, and his Throat cut a-cross *&c. Jubelo*'s Heart was torn from under his naked Left-Breast *&c. Jubelum's* Body was severed in two, and one Part carry'd to the South and the other to the North, *&c.*

After this King *Solomon* sent those 12 Crafts to raise their Master *Hiram*, in order that he might be interred in *Sanctum Sanctorum*. And *Solomon* told them that if they could not find a Key-word in him, or about him, it was lost; for there were but Three in the World that knew it, and it never can be deliver'd without we Three are together; but now One is dead, therefore it is lost. But for the future, the first occasion'd Sign and Word that is spoken at his raising, shall be his ever after. So they went to raise him; and when they had clear'd the Rubbish, they saw their Master lie dead, in a bruised Condition; for he having already lain 15 Days, they lifted up both their Hands above their Heads in a great Surprize, and said, O Lord my God (which is the Grand Sign of a Master Mason)

Mas. How was he rais'd, Brother, when they had thus found him lying dead?

Ans. By the Five Points of Fellowship.

Mas. What are the Five Points of Fellowship?

Ans. He was taken by the enter'd Apprentice's Gripe, but the Skin is supposed to slip off; he was then taken by the Craft's Gripe, and that slipped also; then he was taken by a more firm Gripe, that is their Four Finger Nails of their Right-hand stuck into the Wrist of his Right-hand (which is the Gripe of a Master), and pulling with all your Might, with your Right-foot to his Right-foot, and his Right-knee to your Right-knee, and his Right-breast to your Right-breast, and your Left-hand supporting his Back, and whisper in his ear, and say MAHHA-

BONE; that is, almost rotten to the Bone, which is the Master's Word.

Mas. Brother, it seems that you could not be raised but by the Five Points of Fellowship: Pray will you explain them.

Ans. *1st.* Hand to Hand is, that I always will put forth my hand to serve a Brother as far as lies in my power.

2d. Foot to Foot is, that I never will be afraid to go a Foot out of my Way to serve a Brother.

3d. Knee to Knee is, that when I kneel down to Prayers, I ought never to forget to pray for my Brother as well as myself.

4th. Breast to Breast, is to show I will keep my Brother's Secrets as my own.

5th. The Left-hand supporting the Back, is that I will always be willing to support a Brother as far as lies in my Power.

The MASTER's Reasons.

Mas. Why was you depriv'd of all Metal?

Ans. Because at the Building of *Solomon's* Temple there was neither Axe, Hammer, or the Sound of any metal Tool, heard in the building of that wonderful Fabrick.

Mas. Why so, Brother?

Ans. Because it should not be polluted.

Mas. How is it possible, Brother, that such a large Building should be carry'd on, without the Sound of some metal Tool?

Ans. It was prepar'd in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls made for that Purpose.

Mas. Why was both your Shoes taken from off your Feet?

Ans. Because the Place whereon I stood, when I was

made a Mason, was holy Ground; for the Lord said unto *Moses*, pull off thy Shoes, for the Place whereon thou standest is holy Ground.

Mas. What supports your Lodge?

Ans. Three Great Pillars.

Mas. What are their Names?

Ans. Wisdom, Strength and Beauty.

Mas. Who do they represent?

Ans. Three Grand-Masters; *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, which was the Widow's Son who was killed.

Mas. Were all those Three Grand-Masters concerned in the building of *Solomon*'s Temple?

Ans. They were.

Mas. What was their Business?

Ans. *Solomon* for finding Provision, and Money to pay the Hirelings; *Hiram*, King of *Tyre*, for finding Materials for the Work; *Hiram Abiff*, for performing the Work.

(*Thus concludes the Master's Part, which is sufficient for all Lodges; but some will enlarge on the aforesaid Parts, and run out of the Rules of Masonry.*)

The Charge given to the Officers of a Lodge.

And first of the Master belonging to the Chair; which they call installing a Master for the Chair.

N.B. He kneels down in the South, upon both Knees; and the late Master gives him the following Obligation, before he resigns the Chair.

Ans. I W—— V——.
Of my own free Will and Accord, and in the Presence of Almighty God and this right worshipful Lodge, dedicated

to St. *John*, do hereby, and hereon, most solemnly and sincerely swear, that I will not deliver the Word and Gripe belonging to the Chair whilst I am in the Chair, or any Time hereafter, except it be to a Master in the Chair, or past Master, him or them whom I shall find to be such after just Trial and due Examination.

I furthermore do swear I will act as Master of this Lodge, till next St. *John's* Day, and I will fill the Chair every Lodge Night, if I am within the Length of my Cable-Tow.

I also further promise that I will not wrong this Lodge, but will do all Things for the Good of Masonry in general; nor will I reign arbitrarily, but I will be agreeable to the rest of the Brethren. I also will keep good Order in this Lodge, as far as lies within my Power, 'till next St. *John*'s Day.

All this I swear with a firm and steady Resolution to perform the same, without any Hesitation in me whatsoever, under no less than the Four former Penalties, *viz.*

1st. My throat cut across, *&c.*
2d. My tongue torn out, *&c.*
3d. My Heart torn from my Left-breast, *&c.*
4th. My Body sever'd in two, *&c.*

So help me God, and keep me stedfast in this my Obligation belonging to the Chair.

(*He kisses the Book.*)

Then the late Master takes off his Jewel and puts it upon him, and takes him by the Master's Gripe, and raises him off his Knees, and whispers in his Ear the Word, which is CHIBBILUM, or an excellent Mason; then he slips his Hand from the Master's Gripe to his Elbow, and strikes his Nails in as you do in the other Gripe at the Wrist. This is the Word and Gripe belonging to the Chair.

N.B. The senior and junior Wardens, and Secretary, receive the same Obligation as he in the Chair, only with this Difference, they have neither Gripe nor

Word. Therefore I have no Occasion to insert it over again, as it is the same, and the same Penalties.

The Master's Clap.

Is by holding both Hands above your Head, and striking upon your Apron, and both feet going at the same Time ready to shake the Floor down; this they call the grand Sign of a Master Mason. They give two Reasons for this Sign, *viz.* When they saw their Master *Hiram* lye dead, they lifted up their Hands in a Surprize, and said, O Lord, my God; *Second.* When *Solomon* dedicated the Temple to the Lord, he stood up, and lifting up both his Hands said, O Lord my God, Great art Thou above all Gods, for in this Hour will I adore thy Name.

Thus I finish the whole Three Degrees of the most antient Free-Masonry, with the Gripe and Word belonging to the Chair.

How to go through an Examination at the Door of a Free-Mason's Lodge; and get Admittance though ever such a Stranger.

When you come to the Door of the Lodge, where the Tyler stands with a drawn Sword, ask him if there is any Admittance; he'll say I will go in and ask. Then the Master, or some other Man, will come out to prove you. First draw your Right-hand edgeways a-cross your Throat; he will say what is that? You say the due Guard of an enter'd Apprentice: then he will take you by the first Joint of your Right-hand, and press upon it with his Right-thumb Nail, and say what is this?

Ans. The Gripe of an enter'd Apprentice.
Mas. Has it got a Name?
Ans. It has.
Mas. Will you give it me?
Ans. I'll Letter it with you or have [halve?] it.
Mas. Begin.
Ans. BO
Mas. AZ.
Ans. BOAZ.
Mas. Will you be of or from?
Ans. From.
Mas. From what?
Ans. From an enter'd Apprentice to a Fellow-Craft.
N.B. Then he will put his Thumb from off the Apprentices Gripe towards the Crafts, or between both.
Mas. What's this?
Ans. The Pass-Word of a Craft.
Mas. Will you give it me?
Ans. SHIBBOLETH.
Mas. Pass SHIBBOLETH.
N.B. Then he puts his Thumb to the second Joint, and says what's this?
Ans. The Gripe of a Fellow-Craft.
Mas. Has it got a Name?
Ans. It has.
Mas. Will you give it me?
Ans. I will Letter with you, or have[[halve?] it with you.
Mas. I'll Letter it with you.
Ans. Begin.
Mas. No, you begin.
Ans. J
Mas. A
Ans. C
Mas. H
Ans. I
Mas. N

Ans. JACHIN is the Word you demanded.
Mas. Will you be of or from?
Ans. From.
Mas. From what?
Ans. From a Craft to a Master.
Mas. Give me the Fellow-Craft's Sign?
N.B. Put your Right-hand to your Left-breast, your Thumb upright, and your Left-hand above your Head, forming a Square, then he takes you by the Master's Gripe.
Mas. What's this?
Ans. The Gripe of a Master Mason.
Mas. Has it got a Name?
Ans. It has, and something else thereunto belonging.
Mas. What is that, Brother, as I may venture to call you so now, I believe.
Ans. The Five Points of Fellowship.
Mas. Will you give me them, Brother?
N.B. First draw your Hand a cross your Belly, then lift both Hands up above your Head, and say, O Lord my God, then take him by the Master's Gripe, which is your Right-hand to his Right-hand, and put your Right-foot to his Right foot, your Right-knee to his Right-knee, your Right-breast to his Right-breast, and your Left-hand to his Back, and whisper in his Ear, and say, MAHHABONE.

This is the Five Points of Fellowship, and Word and Gripe, thereunto belonging, as has been before describ'd. These are all the Signs, Gripes and Words, that are used amongst Masons at this Day, *February 26 1760.*

The Description of the Inside of a certain Lodge in the County of S——y, at this Time.

Luctus & Ultrices posuere Cubilia Curae,
Pullentesque habitant Morbi tristisque Senectus
Et metus & malesuada Fames, & turpis Egestus
(Torribiles visu Formae) Lethumque Laborque.
Tum Consanguineus Lethi Sopor & mala Mentis,
Gaudia Mortiferumque adverso in Limine Bellum
Farreique Eumenidum Thalami & mala Discordia demens
Vipereum Crinem Vitis innixa Cruentis.

AE nead VI.

The Description of the Master in the Chair of the aforesaid Lodge; his name is B——fury and *Discordia T.* mix'd up with Fraud: A very fine Composition indeed, after having received the aforesaid Obligations.

——Furor impius intus.——
Saeva fedens super Arma & centum vinctus,
——Ahenis——
Post Tergum nodis fremit horridus Ore cruento
Vide Enead I.

Grande Doloris——
Ingenium est miserisque venit solertia Rubus.
Vide Ovid Metam VI.

Intremuere Tubae scisso Discordia crine,
Extulit ad superos *Stygium* Caput hujus in Ore.
Concretus Sanguis contusaque Lumina flebant,
Stabant irati scabra rubigine dentes,
Tabo Lingua fluens obsessa draconibus ora;
Atque toto laceratam Pectore vistem,
Sanguinea tremulum quatiebat Lampada dextra.
Vide St. Petronius Arbiter.

Brethren, How long will thou judge unjustly,
and accept the Persons of the Wicked.
Psalm lxxxii Ver. 2

[There seems nothing to be gained by giving a translation of the above vituperations which have no Masonic interest. It may be noted that the word 'Brethren' does not appear in Verse 2 of Psalm 82.]

NOTE.

The Master always sits in the East, or stands with the Bible before him; and if it is the Apprentices Lecture, he opens it about the Second Epistle of *Peter*, with the Compasses laid thereon, and the Points of them covered with a little Box Square or *Lignum Vita*, about 4 inches each Way, and the Points of the Compasses points to the West, and the Two Points of the Square points to the East. If it is the Craft's Lecture, the Master shews one Point of the Compasses, the Bible being open at the 12th Chapter of *Judges*. If it is the Master's Lecture, the Bible is opened about the Seventh Chapter of the First Book of *Kings*, and both the Points of the Compasses is shewn upon the Square. This is the Form they sit in when they work, as they call it.

The Reason for their drinking Three Times Three is, because there were antiently but Three Words, Three Signs and Three Gripes; but there have been Three added, *viz.* The Grand Sign of a Master, the Pass-Gripe of a Fellow-Craft, and Pass-Word, which is Twelve in all for you to remember, *viz.* The Word, Sign and Gripe of an enter'd Apprentice is Three: The Word, Sign, Gripe, Pass-Gripe and Pass-Word of a Fellow-Craft is Five; And the Master hath Four, *viz.* The Sign, the Grand Sign, the Gripe and Word, which is Twelve, as aforesaid.

FINIS.

All the words explained that belongs to the GRIPES

	In *Hebrew* thus	
The APPRENTICE's Word is BOAZ.	*	It signifies Strength and it belongs to the Senior Warden. You may have seen him carry it at Burials.
The CRAFT'S Word is JACHIN.		This signifies to establish in the Lord, and it belongs to the Junior Warden. They are about Twenty Inches long, to represent the Two Pillars, Boaz and Jachin, as aforesaid.
The CRAFT's Pass-Word is SHIBBOLETH.		This signifies Plenty, or an Ear of Corn and Fall of Water, which is Peace and Plenty, The Battle was fought in a Cornfield, near a Fall of Water. This word discovers the Enemy. *Vide* the Twelfth Chapter of *Judges*.
The MASTER's Word is MAHHABONE.		This signifies rotten, or decayed almost to the Bone. It is the Word which is whispered in your Ear at the raising of your Master, and is never to be spoke out; for they receive it as solemn as the Name of God.
The MASTER's Pass-Word is TUBALCAIN.		The Signification of this is, that he was the Inventor of Brass, Iron and other Metals: His Father was the Father of Musick: He rose from *Cain*, of the fifth Generation: and his Son, *Tubakain*, became excellent in all Metals, which *Hiram* improved. *Vide* the Fourth Chapter of *Genesis*.

* See Facsimile illustration on p. 115 for Hebrew.

All the Words explained that belongs to the GRIPES.

	In *Hebrew* thus	
The APPRENTICE's Word is B O A Z.	בואז	It signifies Strength, and it belongs to the Senior Warden. You may have seen him carry it at Burials.
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The CRAFT's Pass-Word is SHIBBOLETH.	שִׁבֹּלֶת	This signifies Plenty, or an Ear of Corn and Fall of Water, which is Peace and Plenty. The Battle was fought in a Corn-Field, near a Fall of Water. This Word discovers the Enemy. *Vide* the Twelfth Chapter of *Judges*.
The MASTER's Word is MAHHABONE.	מַחְבֵּנַי	This signifies rotten, or decayed almost to the Bone. It is the Word that is whispered in your Ear at the raising of your Master, and is never to be spoke out; for they receive it as solemn as the Name of God.
The MASTER's Pass-Word is TUBALCAIN.	תֻּבַלְקַיִן	The Signification of this is, that he was the Inventor of Brass, Iron, and other Metals: His Father was the Father of Musick: He rose from *Cain*, of the fifth Generation; and his Son, *Tubalcain*, became excellent in all Metals; which *Hiram* improved. *Vide* the Fourth Chapter of *Genesis*.

JACHIN and BOAZ;
or, an
AUTHENTIC KEY
To the DOOR of
FREE—MASONRY.

(Price One Shilling and Six-Pence)

NOTES

(*a*) This is a copy of the 1st Edition published 22 March 1762.

(*b*) It is reproduced in modern type to facilitate easy reading. The pagination of the original is not followed; otherwise it is an exact copy showing the author's spelling, capitalisation and punctuation.

(*c*) Editorial comments are shown in square brackets.

JACHIN AND BOAZ;

OR, AN

AUTHENTIC KEY

To the DOOR of

FREE-MASONRY.

Calculated not only for the Inſtruction of every New-Made MASON; but alſo for the Information of all who intend to become BRETHREN.

CONTAINING,

I. A circumſtantial Account of all the Proceedings in making a Maſon, with the ſeveral Obligations of an ENTERED APPRENTICE, FELLOW-CRAFT, and MASTER; and alſo the Sign, Grip, and Paſs-Word of each Degree; with the Ceremony of the Mop and Pail.

II. The Manner of opening a Lodge, and ſetting the Craft to Work.

III. The *Entered Apprentice*, *Fellow-Craft*, and *Maſter's Lectures*, verbatim, as delivered in all Lodges; with the Songs at the Concluſion of each Part.

IV. The Origin of Maſonry; Deſcription of *Solomon's* Temple; Hiſtory of the Murder of the Grand Maſter *Hiram* by the three Fellow Crafts; the Manner of the Aſſaſſins being diſcovered, and their Puniſhment; the Burial of *Hiram* by King *Solomon's* Order; with the Five Points of Fellowſhip, &c.

V. The Ceremony of the Inſtalment of the Maſters of different Lodges on St. *John's* Day.

VI. A ſafe and eaſy Method propoſed, by which a Man may obtain Admittance into any Lodge, without paſſing through the Form required, and thereby ſave a Guinea or two in his Pocket.

Illuſtrated with

An accurate Plan of the DRAWING on the Floor of a Lodge.

And Interſperſed with Variety of

NOTES and REMARKS,

Neceſſary to explain and render the Whole clear to the meaneſt Capacity.

By a GENTLEMAN belonging to the Jeruſalem Lodge; a frequent Viſitor at the Queen's Arms, St. Paul's Church-Yard; the Horn, in Fleet-ſtreet; Crown and Anchor, Strand; and the Salutation, Newgate-ſtreet.

Try me; prove me.

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TO THE FREE—MASONS.

The Author of the following Pages has the Honour of being known and well-respected in most of the Lodges of Reputation in this Metropolis, and is a frequent Visitor at the *Queen's Arms*, St. *Paul's Church-yard;* the *Sun*, in *Ludgate-street;* the *Jerusalem*, at *Clerkenwell; Half-Moon, Cheapside; Crown* and *Anchor*, in the *Strand; Cross Keys*, in *Henrietta-street; Salutation, Grey-Friars;* and several others of less Note, even where humble Porter is drank.

An eager Curiosity and Desire of becoming a perfect Master of *Masonry*, and the Success he met with in his first Attempt, has rendered him capable of unfolding those Mysteries to the World, which, till now, have been kept *secret as the Grave.*

He derived his Knowledge at first from some loose Papers belonging to a Gentleman to whom he was nearly related, who had been a Member of the *Queen's Arms, St. Paul's Church-yard.* This Friend dying about Five Years ago, our Author became possessed of his Effects; and on looking over his Papers, found some Memorandums or Remarks on *Masonry*, which excited his Curiosity so far, that he resolved on accomplishing his Scheme, without going through the Forms required by the Society.

The Remarks of his Friend above-mentioned, furnished Hints sufficient to make a Trial on an intimate Acquaintance, a *Free-Mason*, who readily gave him the Sign and Answer in the Manner he expected. After a more narrow

Inspection on the Part of his Friend, such as, where was he made, and when, *&c &c.* (to all which he answered with great Readiness) he received an Invitation to spend an Evening at the *Crown* and *Anchor* in the *Strand* with several Acquaintances. Elated by this Success, he boldly advanced with his Company, all of whom belonged to the Lodge, and were well known by the *Tyler* at the Door. After a trifling Ceremony, in which he gave full Satisfaction, he was admitted and took his Seat. That very Night he saw two[1] *Makings* and came off full of Spirits.

Some Days after he went to another Lodge, where he distinguished himself greatly in answering several Questions proposed by the Master, which he acquired from his Friend's Manuscripts, or Memorandums of the *Entered Apprentice* and *Fellow-Craft's* Lectures.

His Regard for the Society, and Respect to the Public, is the only Inducement to this Publication, which is intended not only to assist those who, perhaps, remain ignorant of the true Foundation of the Art, but also to give all that have an Inclination to become Masons an Opportunity of Judging for themselves, as to the Obligation and Nature of the Society they are going to enter into, and to consider the Advantages and Disadvantages of the Engagements and Oath by which they are bound—Such is the Intention of this Undertaking; and the Author flatters himself the Members of *Masonry* will rather applaud than condemn his Forwardness in this Respect, as it must rather strengthen than hurt the Interests of the Society; the Fear of going through the Ceremony, which hitherto has been represented in such frightful Shapes, being the greatest Obstacle to its farther Welfare and Increase.

His utmost Ambition is to please: and the Work is submitted to the only proper Judges, *viz.* the *Free-Masons;* to whom he begs leave to declare, that no Quarrel with any

1 *Makings:* the Term used in the Circular Letters to the Members of the Lodge, when they initiate a new Member.

of the Brethren, the View of Gain, nor any other Motive than the Public Good, could ever have induced him to write on this Subject; and he solemnly declares to the World that the following is the Whole of *Masonry* in all its Branches.

AN AUTHENTIC KEY To the DOOR of FREE—MASONRY.

The Origin of this Society, called Freemasons, is said to have been a certain Number of Persons who formed a Resolution to rebuild the Temple of *Solomon*.

This fully appears in the Lecture, or rather History, of the Order, at the Making or Raising a Member to the Degree of Master, which you will find described in the Course of this Work—But I am inclined to think, that the chief Design of the Establishment is to rectify the Heart, inform the Mind, and promote the Moral and Social Virtues of Humanity, Decency, and good Order, as much as possible in the World; and some of the Emblems of the Free-Masons confirms this Opinion, such as the Compass, Rule, Square, &c.

In all Countries where Masonry is practised, or established at this Time, there is a Grand Master; but formerly there was only One Grand Master, and he was an *Englishman*. The Person on whom this Dignity or Title is bestowed, such as the present Lord *Aberdour*, governs all the other Lodges in *Great Britain*, and has the Authority or Power of delivering the Constitutions and Laws of the Society to the Masters who preside over the subordinate Assemblies; which Constitutions must always be signed by the Secretary-General of the Order—The Grand Master can also hold a Meeting or Lodge as often as he thinks

proper, which is generally the second *Saturday* in every Month in the Summer; but oftener in the Winter.

The other Lodges meet regularly twice a Month in the Winter Half-Year, and once a Month in the Summer; and the Members of each Lodge pay Quarterly, from 3s. 6d. to 5s. into the Hands of the Treasurer; and this generally defrays the Expences of their Meetings.

There are also Quarterly Communications, or Meetings, held, at which are present the Masters and Wardens of every Regular Constitution in *London*, and the adjacent Parts, where the several Lodges send by the said Wardens, different Sums of Money to be paid into the Hands of the Treasurer-General, and appropriated to such charitable Uses as the Grand Master and the Masters of the different Lodges under him, think proper; but these Charities are chiefly confined to Masons only. Such as have good Recommendations as to their Behaviour and Character, will be assisted by Five, Ten, and Twenty Pounds; and less Sums are distributed to the indigent Brethren, in Proportion to their Wants, and the Number of Years they have been Members. At these Quarterly Communications, large Sums are likewise sent from Lodges in the most remote Parts of the World, viz. in the *East* and *West Indies*, and Account transmitted of the Growth of Masonry there. The State of the Funds of the Society are likewise communicated to the Company; and the Deliberations of the Meeting taken down by the Secretary, who lays them before the Grand-Master at the yearly Meeting.

The Number of Members which compose a Lodge is indeterminate; but it is not a Lodge, except there are present two Masters, three Fellow-Crafts, and two Apprentices.

When a Lodge is met, there are two principal Officers under the Master, and are called his Assistants; whose Business it is to see the Laws of the Society strictly adhered

to, and the Word of Command given by the Grand-Master, regularly followed.

It must be remarked, that the Authority of a Master, though Chief of the Lodge, reaches no further than he is himself an Observer of the Laws; should he infringe them, the Brethren never fail to censure him; and if this has no Effect, they have a Power of deposing him, on appealing to the Grand-Master, and giving their Reasons for it: But they seldom proceed to this Extremity.

As no doubt the Reader chuses to be made acquainted with every Circumstance of the Manner of making a Brother, I shall begin with the following Directions, and proceed regularly in the proper Description of what further concerns Masonry.

A Man desirous of becoming a Free-Mason, should endeavour to get acquainted with a Member of some good Lodge, who will propose him as a Candidate for Admission the next Lodge Night. He is likewise obliged to acquaint the Brethren of the Qualifications of the Candidate.[2] Upon this it is debated whether or not he shall be admitted; and it being carried in the Affirmative, the next Step is to go with the Proposer the ensuing Lodge-Night.

You are to suppose the Evening come when a Lodge is to be held, which generally begins about Seven in the Winter, and Nine in Summer; proper Notices having been sent to the Members for this Purpose. The Masons are punctual to the Time; and it frequently happens, that, in half an Hour, the whole Lodge, to the Number of Fifty or Sixty, are assembled.

The Master, the Two Assistants, Secretary and Treasurer, begin with putting over their Necks a blue Ribbon of a triangular Shape; to the Master's Ribbon hangs a

2 For the Good of this, and all other Societies, it were to be wished a more strict Regard was paid, on the Part of the Proposers, to the Character and Morals of the Candidate, too many of the most infamous Part of Mankind being often admitted as Members.

Rule and Compass, which is in some Lodges made of Gold, though in others only gilt; the Assistants, Senior Wardens, and the other Officers, carry the Compass alone.

The Candles that are upon the Table are always placed in the Form of a Triangle; and in the best Lodges the Candlesticks are finely carved with allegorical Figures, and put in a triangular Form. Every Brother has an Apron made of white Skin, and the Strings are also of Skin; though some of them chuse to ornament them with blue Ribbon. On the Grand Days, such as Quarterly Communication, or other general Meetings, the Grand Officers Aprons are finely decorated, and they carry the Rule and Compass, the Emblems of the Order.

When they sit down to the Table, the Master seats himself in the first Place on the East-Side, the Bible being opened before him, with the Compasses laid thereon, and the Points of them covered with a Lignum Vitae or Box Square; and the Senior and Junior Wardens opposite to him on the West and South. On the Table is likewise placed different sorts of Wine, Punch &c. to regale the Brethren, who take their Places according to their Degree or Seniority. Being thus seated, after a few Minutes, the Master proceeds to[3] *open the Lodge* in the following Manner.

How to open a Lodge, and set the Men to Work.

Master to the Junior Deacon. What is the chief Care of a Mason?

Ans. To see that the Lodge is tyled.

Mas. Pray do your Duty.

(The Junior Deacon gives Three Knocks at the

3 *To open a Lodge*, in Masonry, signifies, that it is allowed to speak openly of the Mysteries of the Order.

Door; and if no-body is nigh, the [4]Tyler on the other Side of the Door answereth, by giving Three Knocks: Then the Junior Deacon tells the Master, by saying.)

Ans. Worshipful, the Lodge is tyled.

Master to the Junior Deacon. Pray where is the Junior Deacon's Place in the Lodge?

Deacon's Ans. At the back of the Senior Warden; or at his Right-Hand, if he permits him.

Mas. Your Business there?

Ans. To carry Messages from the Senior to the Junior Warden, so that they may be dispersed round the Lodge.

Master to the Senior Deacon. Pray where is the Senior Deacon's Place in the Lodge?

Sen. Deacon's Ans. At the back of the Master; or at his Right-Hand, if he permits.

Mas. Your business there?

Ans. To carry Messages from the Master to the Senior Warden.

Mas. The Junior Warden's Place in the Lodge?

Deacon's Ans. In the South.

Master to the Junior Warden. Why in the South?

Junior Warden's Ans. The better to observe the Sun, at high Meridian to call the Men off from Work to Refreshment, and to see that they come on in due Time, that the Master may have Pleasure and Profit thereby.

Mas. Pray where is the Senior Warden's Place in the Lodge?

Junior Warden's Ans. In the West.

Master to Senior Warden. Your Business there, Brother?

4 A Tyler is properly no more than a Guard or Centinel placed at the Lodge-Door, to give the Sign when anyone craves Admittance, that the Wardens, or other proper Person, may come out and examine him; but he is always one of the Brethren.

Senior Warden's Ans. As the Sun sets in the West to close the Day, so the Senior Warden stands in the West to close the Lodge, to pay the Men their Wages, and dismiss them from their Labour.

Mas. The Master's Place in the Lodge?

Senior Warden's Ans. In the East.

Mas. His business there?

Senior Warden's Ans. As the Sun rises in the East to open the Day, so the Master stands in the East to open his Lodge, and set his Men to work.

(Then the Master takes off his Hat, and declares the Lodge open, as follows:)

Mas. 'This Lodge is open, in the Name of Holy St. *John*, forbidding all Cursing, Swearing, or Whispering, and all profane Discourse whatever, under no less Penalty than what the Majority shall think proper.'

The Master then gives Three Knocks upon the Table with a wooden Hammer, and puts on his Hat; the other Brethren being uncovered: Then they sit down, and drink promiscuously, or take a Pipe of Tobacco.

Soon after the Master asks, if the Gentleman proposed last Lodge-Night is ready to be made; and on being answered in the Affirmative, he orders the Wardens to go out and prepare the Person, who is generally waiting in a Room at some Distance from the Lodge-Room, by himself, being left there by his Friend who proposed him. He is conducted into another Room, which is totally dark; and then asked, whether he is conscious of having the Vocation necessary to be received? On answering Yes, he is asked his Name, Surname and Profession. When he has answered these Questions, whatever he has about him made of Metal is taken off, as Buckles, Buttons, Rings, Boxes, and even the Money in his Pocket taken away.[5]

5 In some Lodges, they are so exact in this Respect, that they oblige the Candidate to pull off his Cloaths, if there be any Lace on them.

Then they make him uncover his Right Knee, and put his Left Foot with his Shoe on, into a Slipper[6]; hoodwink him with a Handerkerchief, and leave him to his Reflection for about half an Hour. The Chamber is also guarded within and without, by some of the Brethren, who have drawn Swords in their Hands, to keep off all Strangers, in case any should dare approach. The Person who proposed the Candidate stays in the Room with him; but they are not permitted to ask any Questions, or converse together.

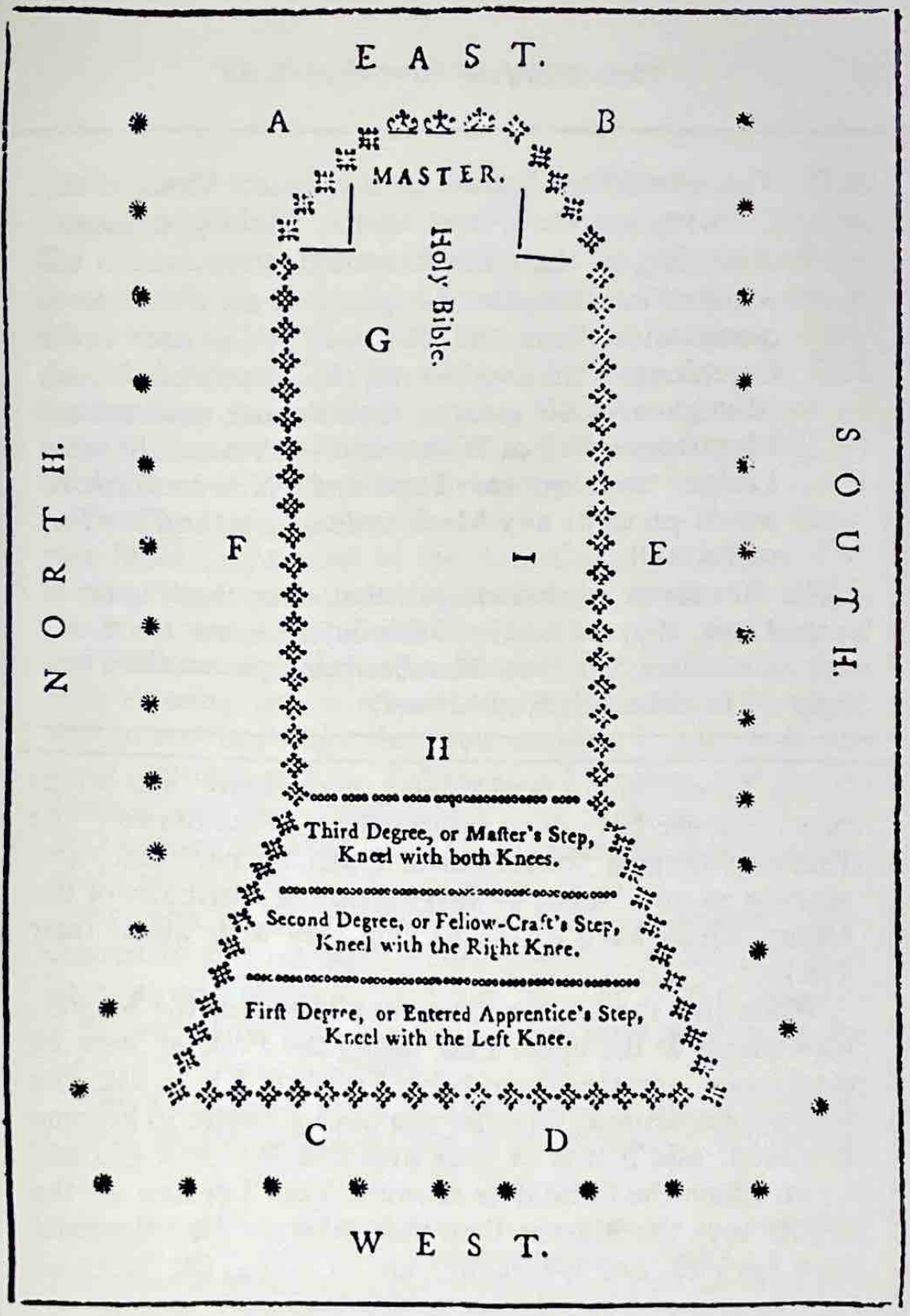
During this Silence, and while the Candidate is preparing, the Brethren in the Lodge are putting every Thing in Order for his Reception there; such as drawing the annexed Figure on the Floor of the upper Part of the Room: which is generally done with Chalk, or Chalk and Charcoal intermixed; though some Lodges use Tape and little Nails to form it; which prevents any Mark or Sign on the Floor. It is drawn East and West. The Master stands in the East, with the Square about his Neck, and the Bible opened at the Gospel of St. *John*, and three lighted Tapers are placed in the Form of a Triangle in the Midst of the Drawing on the Floor.

The Proposer then goes and knocks Three Times at the Door of the Grand Apartment, in which the Reception is to be performed; the Master answers within by Three Strokes with the Hammer, and the Junior Warden asks, Who comes there? The Candidate answers (after another who prompts him).

'One who begs to receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.'

The Doors are then opened and the Senior and Junior Warden, or their Assistants, receive him, one on the Right, and the other on the Left, and conduct him blindfold

6 This is not practised in every Lodge; some only slipping the Heel of the Shoe down.



EXPLANATION.

A Senior Deacon, with a black Rod.
B Pass-Master, with the Sun and Compasses, and a String of Cords.
C Senior Warden, with the Level, and a Column in his Hand.
D Junior Deacon, with a black Rod.
E Junior Warden, with a Column in his Hand.
F The Secretary, with the Cross-Pens.
G H, I, Candles.
* Masons standing round at the Ceremony.

N. B.

N.B. The preceding Figure is the exact Form of the Drawing on the Floor at the Making a Mason, according to the most antient Custom, and is still retained in all regular Lodges. It is most commonly drawn with Chalk and Charcoal; and as soon as the Ceremony of making is over, the New-Made Mason (though ever so great a Gentleman) must take a Mop from a Pail of Water, and wash it out. In some Lodges they use red Tape and Nails to form it, which prevents any Mark or Stain on the Floor, as with Chalk.

The Reader is to understand, that after this Figure is washed out, they sit at the Table in the same Form, as near as possible; the New Member being placed the First Night on the Master's Right-Hand.

Three Times[7] round the Drawing on the Floor, and brings him up to the Foot of it, with his Face to the Master;[8] the Brethren ranging themselves in Order on each side, and making an odd Noise, by striking on the Attributes of the Order, which hang to the Ribbon they wear about their Necks.[9]

When this Part of the Ceremony is ended, the Master, who stands at the upper End, facing the Foot or Steps of the Drawing on the Floor, behind an Arm-Chair, asks the following Question, Whether you have a Desire to become a Mason? and if it is of your own free Will and Choice? Upon which the Candidate answers, Yes. 'Let him see the Light;' says the Master; they then take the Handkerchief from his eyes, and whilst they are so doing, the Brethren

7 In some Lodges the Candidates are led Nine Times round; but this is very tiresome to the Person who is to undergo the Operation, his Patience being pretty well tried by being blinded so long before-hand, it is very justly omitted.

8 Many Lodges throw a fine Powder, or Rozin, on the Floor, which, together with the extraordinary Illumination of the Room, has a pretty Effect, even though the Person is blind-fold.

9 This Custom is not observed in all Lodges.

form a Circle round him with their Swords drawn in their Hands, the Points of which are presented to his Breast. The Ornaments borne by the Officers, the glittering of the Swords and the fantastic Appearance of the Brethren in White Aprons, all together, creates great surprise, especially to a Person, who for an Hour has been fatigued with the Bandage over his Eyes; and his Uncertainty concerning what is further to be done for his Reception, must, no doubt, throw his Mind into great Perplexity.[10]

The Candidate is then directed to advance Three Times to a Stool at the Foot of the Arm-Chair; he is taught to step in the proper Manner by one of the Assistants. Upon the Stool are placed the Rule and Compass; and one of the Brethren says to the Candidate to this Effect: 'You are now entering into a respectable Society, which is more serious and important than you imagine. It admits of nothing contrary to Law, Religion, or Morality; nor does it allow of any Thing inconsistent with the Allegiance due to his Majesty; the Worshipful Grand Master will inform you of the rest.'[11]

As soon as the Speaker has ended his Speech, he is desired to put his Right Knee upon the Stool, which is bare, as mentioned above[12] and his Left Foot is put into a Slipper, with the Shoe on, or the Shoe slipped at the Heel to represent a Slipper.

The Candidate being in this Posture, the Worshipful Grand Master addresses him to the following Effect: 'Do

10 The Antient Masons made Use of a Prayer inserted in the Apprentice's Lecture; but the Moderns leave it out when they make a Brother.

11 It is here to be understood, that in different Lodges this Speech varies; as also do the Forms of Making in some respects, which may be seen in the Entered Apprentice's Lecture, where the only proper and ancient Method is clearly pointed out. Some make long and insipid Harangues, the extravagant Jargon of which has given just Reason of Complaint to the Judicious.

12 The ancient Custom was thus; The Candidate, though kneeling on his Right Knee, should have his Left Foot in the Air; but this Position appears troublesome, so that it is omitted in most Lodges.

you promise never to tell, write, or disclose, in any Manner whatever, the Secrets of Free Masonry and Free Masons, except to a Brother at the Lodge, and in the Presence of the Worshipful Grand Master?' On which the Person says, 'I do.' His Breast is then opened[13] and the Point of a Pair of Compasses[14] placed upon his naked Left Breast, and he himself holds it with his Left Hand, this Right being laid upon the Gospel opened at St. *John*; when the following Oath is administered to him, he repeating it after the Master:

The OATH.

'I—A.B. of my own Free Will and Accord, and in the Presence of Almighty *God*[15], and this Right Worshipful Lodge, dedicated to St. *John*, do hereby and herein most solemnly and sincerely swear, that I will always hale, conceal, and never reveal any of the Secrets or Mysteries of Free Masonry, that shall be delivered to me now, or at any Time hereafter, except it be to a true and lawful Brother, or in a just and lawful Lodge of Brothers and Fellows, him or them whom I shall find to be such, after just Trial and due Examination. —I furthermore do swear, that I will not write it, print it, cut it, paint it, stint it, mark it, stain or engrave it, or cause so to be done, upon

13 This is done, lest a Woman should offer herself; and though many Women are as flat chested as some Men, the Brethren are generally satisfied with a *slight* Inspection. I would advise them to be more cautious, for it is probable that a Woman, with a tolerable Degree of Effrontery and Spirit, may one Time or other slip into their Order for want of *necessary Prudence*. If we believe the *Irish*, there is a Lady at this Time in *Ireland*, who has gone through the whole Ceremony, and is as good a Mason as any of them.

14 The Antients used a Sword or Spear, instead of the Compass.

15 The Form of the Oath differs in many Lodges, though this is the strictest in Use; and in some Societies, instead of saying, 'in the Presence of Almighty *God*,' it runs thus. 'I promise before the Great Architect of the Universe,' &c.

anything moveable or immoveable, under the Canopy of Heaven, whereby it may become legible or intelligible, or the least Appearance of the Character of a Letter, whereby the secret Art may be unlawfully obtained. All this I swear, with a strong and steady Resolution to perform the same, without any Hesitation, mental Reservation, or Self-Evasion of Mind in me whatsoever, under no less Penalty than to have my Throat cut across, my Tongue torn out by the Root, and that to be buried in the Sands of the Sea, at Low Water Mark, a Cable's Length from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours. So help me God, and keep me stedfast in this my Entered Apprentice's Obligation.' (*He Kisses the Book.*)

When this is pronounced, the new-made Member is taught the Sign, Grip, and Pass-Word of the Entered Apprentice, which will be seen more clearly in the following Lecture given in that Part of Masonry.[16]

He is also learnt the Step, or how to advance to the Master upon the Drawing on the Floor, which in some Lodges resembles the grand Building, termed a Mosaic Palace, and is described with the utmost Exactness. They also draw other Figures, one of which is called the Laced Tuft, and the other the Throne beset with Stars. There is also represented a perpendicular Line in the Form of a Mason's Instrument, commonly called the Plumb-Line; and another Figure which represents the Tomb of *Hiram*, the first Grand-Master, who has been dead almost Three Thousand Years. These are all explained to him in the most accurate Manner, and the Ornaments or Emblems of the Order are described with great Facility. Then he is conducted back, and everything he was divested of, as mentioned at his Entrance, is restored; and he takes his

16 In some Lodges, the new-made Member is obliged to take a Mop out of a Pail of Water, and wash the Drawing on the Floor out, which puts him in some Confusion, and creates great Mirth among the Brethren. This is the Reason of having a Mop and Pail.

Seat on the Right-Hand of the Master. He also receives an Apron, which he puts on, and the List of the Lodges is likewise given him.

The Brethren now congratulate the new-made Member, and all return to the Table to regale themselves; when the Master proposes a Health to the young Brother, which is drank with the greatest Applause by the whole Body, the new Mason sitting all the while. After which he, instructed by a Brother, takes a Bumper, and drinks 'to the Worshipful Grand-Master, the Senior and Junior Wardens, the rest of the Officers, and Members of the Lodge, wishing them Success in all their public and private Undertakings, to Masonry in General, and that Lodge in particular, craving their Assistance:' To which they answer, 'they will assist him.' After he has drank, he throws his Glass from him, and brings it back Three Times, and then sets it down on the Table, the rest doing the same in exact Order. This they call Firing: then they clap their Hands Nine Times, divided into Three, and stop between each, keeping true Time.

The Reader having been led thus far, it is high Time to introduce the Apprentice's Lecture, which is intended, not only to amuse, but likewise to instruct him in the Part he is entered into. The Readiness of many of the Brethren in answering the Questions, add a Lustre to the Order, the Members vying with each other, who shall most contribute to the Edification of their new Brother.

The Entered Apprentice's Lecture.[17]

Mas. Brother, is there any thing between you and me?
Ans. There is, Right Worshipful.

17 The Reader is desired to observe, that I have given the *Whole* of the Lectures, as delivered in the primitive Time; but the Modern Masons leave out at least one half.

Mas. What is it, Brother, pray?
Ans. A Secret.
Mas. What is that Secret Brother?
Ans. Masonry.
Mas. Then I presume you are a Mason?
Ans. I am so taken and accepted among Brothers and Fellows.
Mas. Pray what sort of Man ought a Mason to be?
Ans. A Man that is born of a Free Woman.
Mas. Where was you first prepared to be made a Mason?
Ans. In my Heart.
Mas. Where was you next prepared?
Ans. In a Room adjoining to the Lodge.
Mas. How was you prepared, Brother?
Ans. I was neither naked nor cloathed; bare-foot nor shod, deprived of all Metal; hood-winked, with a Cable Tow about my Neck, where I was led to the Door of the Lodge, in a halting moving Posture, by the Hand of a Friend, whom I afterwards found to be a Brother.
Mas. How do you know it to be a Door, you being Blinded?
Ans. By finding a Stoppage, and afterwards an Entrance or Admittance.
Mas. How got you Admittance?
Ans. By Three Knocks.
Mas. What was said to you within?
Ans. Who comes there?
Mas. Your Answer, Brother?
Ans. One who begs to have and receive Part of the Benefit of this Right Worshipful Lodge, dedicated to St. *John*, as many Brothers and Fellows have done before me.
Mas. How do you expect to obtain it?
Ans. By being Free-born, and well reported.
Mas. What was said to you then?

Ans. Enter.
Mas. How did you enter, and upon what?
Ans. Upon the Point of a Sword or Spear, or some War-like Instrument, presented to my naked Left Breast.
Mas. What was said to you then?
Ans. I was asked if I felt any Thing.
Mas. What was your Answer?
Ans. I did, but I could see nothing.
Mas. You have told me how you was received, pray who received you?
Ans. The Junior Warden.
Mas. How did he dispose of you?
Ans. He delivered me to the Master, who ordered me to kneel down and receive the Benefit of a Prayer.

Brethren, let us Pray.

O Lord God, thou great and universal Mason of the World, and first Builder of Man, as it were a Temple; be with us, O Lord, as thou hast promised, when two or three are gathered together in thy Name, thou wilt be in the Midst of them: Be with us, O Lord, and bless all our Undertakings, and grant that this our Friend may become a faithful Brother. Let Grace and Peace be multiplied unto him, through the Knowledge of our Lord Jesus Christ: And grant, O Lord, as he putteth forth his Hand to thy Holy Word, that he may also put forth his Hand to serve a Brother, but not to hurt himself or his Family; that whereby may be given to us great and precious Promises, that by this we may be Partakers of thy Divine Nature, having escaped the Corruption that is in the World, through Lust. O Lord God, add to our Faith Virtue, and to Virtue Knowledge, and to Knowledge Temperance, and to Temperance Prudence, and to Prudence Patience, and to Patience Godliness, and to Godliness Brotherly Love,

and to Brotherly Love Charity; and grant, O Lord, that Masonry may be blest throughout the World, and thy Peace be upon us, O Lord; and grant that we may be all united as one, through our Lord Jesus Christ, who liveth and reigneth for ever and ever. *Amen.*

Mas. After you had received this Prayer, what was said to you?

Ans. I was asked who I put my Trust in?

Mas. Your Answer, Brother?

Ans. In God.

Mas. What was the next Thing said to you?

Ans. I was taken by the Right-Hand, and he said, Rise up, and follow your Leader, and fear no Danger.

Mas. After all this, how was you disposed of?

Ans. I was led Three Times round the Lodge.

Mas. Where did you meet with the first Opposition?

Ans. At the back of the Junior Warden in the South, where I gave the same Three Knocks as at the Door.

Mas. What Answer did he give you?

Ans. He said, who comes there?

Mas. Your Answer?

Ans. The same as at the Door, One who begs to have and receive, &c.

Mas. Where did you meet with the second Opposition?

Ans. At the Back of the Senior Warden in the West, where I made the same Repetition as at the Door. He said, who comes here? One who begs to have and receive, &c.

Mas. Where did you meet with the third Opposition?

Ans. At the Back of the Master in the East, where I made the Repetition as before.

Mas. What did the Master do with you?

Ans. He ordered me back to the Senior Warden in the West, to receive Instructions.

Mas. What was the Instructions he gave you?

Ans. He taught me to take one Step upon the first Step of a right Angle oblong Square, with my left Knee bare bent, my Body upright, my Right Foot forming a Square, my naked Right-Hand upon the Holy Bible, with the Square and Compass thereon, my Left-Hand supporting the same; where I took that solemn Obligation or Oath of a Mason.

Mas. Brother, can you repeat that Obligation?

Ans. I will do my Endeavour, with your Assistance, Worshipful.

Mas. Stand up, and begin.

(Here the Oath is repeated, as mentioned before.)

After repeating this Obligation, they drink a Toast to the Heart that conceals, and to the Tongue that never reveals.

The Master in the Chair gives it, and they all say Ditto, and they draw their Glasses across their Throats, as aforesaid.

Mas. Now, Brother, after you received the Obligation, what was said to you?

Ans. I was asked, what I most desired?

Mas. What was your Answer?

Ans. To be brought to Light.

Mas. Who brought you to Light?

Ans. The Master and the rest of the Brethren.

Mas. When you was thus brought to Light, what were the first Things you saw?

Ans. Bible, Square and Compass.

Mas. What was it they told you they signified?

Ans. Three great Lights in Masonry.

Mas. Explain them, Brother.

Ans. The Bible, to rule and govern our Faith; the Square, to square our Actions; the Compass is to keep us within Bounds with all Men, particularly with a Brother.

Mas. What were the next Things that were shewn to you?

Ans. Three Candles, which I was told were three lesser Lights in Masonry.
Mas. What do they represent?
Ans. The Sun, Moon, and Master-Mason.
Mas. Why so, Brother?
Ans. There is the Sun to rule the Day, the Moon to rule the Night and the Master-Mason his Lodge, or at least ought so to do.
Mas. What was then done to you?
Ans. The Master took me by the Right-Hand, and gave me the Gripe and Word of an Entered Apprentice, and said, Rise, my Brother, BOAZ.
(Sometimes they shew you the Sign before this Gripe and Word is given, which is BOAZ; It is the Entered Apprentice's Word, and the Gripe thereto belonging is to pinch with your Right-Thumb Nail, upon the first Joint of your Brother's Right-Hand.)
Mas. Have you got this Gripe and Word, Brother?
Ans. I have, Worshipful.
Mas. Give it to your next Brother.
(Then he takes his next Brother by the Right-Hand, and gives him the Gripe and Word, as before described: He tells the Master, that is right.)
According to the following Proof.
The *1st* Brother gives him the Gripe.
The *2d* Brother says, What's this?
1st Bro. The Gripe of an Entered Apprentice.
2d Bro. Has it got a Name?
1st Bro. It has.
2d Bro. Will you give it me?
1st Bro. I'll letter it with you, or halve it.
2d Bro. I'll halve it with you.
1st Bro. Begin.
2d Bro. No, you begin first.
1st Bro. BO:
2d Bro. AZ:

1st Bro. BOAZ.
2d Bro. It is right, Worshipful Master.
Mas. What was the next Thing that was shewn to you?
Ans. The Guard or Sign of an Entered Apprentice.[19]
Mas. Have you got that Guard, or Sign, of an Entered Apprentice?
(He draws his Right-Hand a-cross his Throat (as aforesaid), to shew the Master that he has.)
Mas. After all this, what was said to you?
Ans. I was ordered to be taken back, and invested with what I had been divested of; and to be brought back to return Thanks, and to receive the Benefit of a Lecture, if Time would permit.
Mas. After you had been invested of what you had been divested of, what was done to you?
Ans. I was brought to the North-West Corner of the Lodge, in order to return Thanks.
Mas. How did you return Thanks?
Ans. I stood in the North-West Corner of the Lodge, and, with the Instruction of a Brother, I said, Master, Senior and Junior Wardens, Senior and Junior Deacons, and the rest of the Brethren of this Lodge, I return you Thanks for the Honour you have done me, in making me a Mason, and admitting me a Member of this worthy Society.
Mas. What was said to you then?
Ans. The Master called me up to the North-East Corner of the Lodge, at his Right-Hand.
Mas. Did he present you with any Thing?
Ans. He presented me with an Apron, which he put on me: he told me it was a Badge of Innocence, more antient than the Golden Fleece or the *Roman* Eagle;

19 The Guard or Sign, as they call it, is by drawing your Right-Hand across your Throat edgeways, which is to put you in mind of the Penalty of your Obligation, that you would sooner have your Throat cut across, than discover the Secrets of Masonry.

more honoured than the Star and Garter, or any other Order under the Sun, that could be conferred upon me at that Time, or any Time hereafter.

Mas. What was the next Things that were shewn to you?

Ans. I was set down by the Master's Right-Hand, and he shewed me the Working Tools of an Entered Apprentice.

Mas. What were they?

Ans. The 24 Inch Gauge, the Square, the common Gavel, or setting Maul.

Mas. What are their Uses.?

Ans. The Square to square my Work, the 24 Inch Gauge to measure my Work, the common Gavel to knock off all superfluous Matters, whereby the Square may sit easy and just.

Mas. Brother, as we are not all working Masons, we apply them to our Morals, which we call spiritualizing; explain them.

Ans. The 24 Inch Gauge represents the 24 Hours of the Day.

Mas. How do you spend them, Brother?

Ans. Six hours to work in, Six Hours to serve God, and Six to serve a Friend or Brother, as far as lies in my Power, without being detrimental to myself or Family.

I come now to the Entered Apprentice's Reasons: but as the Ceremony of drinking Healths among the Masons, takes up much of their Time, we must stop a little, in order to introduce some of them. The first is 'To the Heart that conceals, and the Tongue that never reveals.' Then 'the King and the Royal Family'; and 'to all Brethren wheresoever dispersed.'[20] The Pleasures they enjoy, the Purity of their Sentiments, and the Uniformity that always reigns

20 These Toasts or Healths are all drank with Three Times Three, which is performed in a most regular Manner, and a Huzza at the End of each, as before described.

in their Assemblies, is far from being tiresome or insipid. I am sensible that any body but a Free-Mason would take little Pleasure in what gives the Society Delight; but to a Mason every Thing that concerns the Order is important and interesting. I next proceed to the

Entered Apprentice's Reasons.[21]

Mas. Why was you neither naked not clothed, bare-foot nor shod, with a Cable-Tow (or Halter) about your Neck?

Ans. If I had recanted, and ran out in the Street, the People would have said I was mad; but if a Brother had seen me, he would have brought me back, and seen me done Justice by.

Mas. Why was you hookwink'd?

Ans. That my Heart might conceal, before my Eyes did discover?

Mas. The second Reason, Brother?

Ans. As I was in Darkness at that Time, I should keep all the World in Darkness.

Mas. Why was you deprived of all Metal?

Ans. That I should bring nothing offensive or defensive into the Lodge.

Mas. Give me the second Reason, Brother?

Ans. As I was poor and pennyless when I was made a Mason, it informed me that I should assist all poor and pennyless Brethren, as far as lay in my power.

Mas. Brother, you told me you gave Three distinct Knocks at the Door: Pray what do they signify?

Ans. A certain Text in Scripture.

Mas. What is that Text, Brother?

Ans. Ask, and you shall have; seek, and you shall find; knock, and it shall be opened unto you.

21 This is in fact only a Continuation of the Lecture.

Mas. How do you apply this Text in Masonry?

Ans. I sought in my Mind; I asked of my Friend; I knocked, and the Door of Masonry became open unto me.

Mas. Why had you a Sword, Spear or some other warlike Instrument, presented to your naked Left-Breast particularly?

Ans. Because the Left-Breast is the nearest the Heart, that it might be the more a Prick to my Conscience, as it pricked my Flesh at that Time.

Mas. Why was you led Three Times round the Lodge?

Ans. That all the Brethren might see that I was duly prepared.

Mas. When you was made an Apprentice, why was your Left-Knee bare bent?

Ans. Because the Left-Knee is the weakest Part of my Body, and an Entered Apprentice is the weakest Part of Masonry, which I was then entering into. (Here the Brethren resume their Glasses, and drink a Health, sometimes to the Grand Master; at other times to the Wardens, or other Officers, and then proceed.)

The Form of a Lodge.

Mas. Brother, we have been talking a great while about a Lodge, pray what makes a Lodge?

Ans. Right Worshipful, a certain Number of Masons met together at Work.

Mas. Pray what Number makes a Lodge?

Ans. Three, Five, Seven, or Eleven.

Mas. Why do Three make a Lodge, Brother?

Ans. Because there were three Grand Masons in the Building of the World, and also that noble Piece of Architecture Man; which are so complete in Pro-

portion, that the Antients began their Architecture by the same Rules.

Mas. The second Reason, Brother?

Ans. There were Three Grand Masons at the building of *Solomon*'s Temple

Mas. Why do Five make a Lodge?

Ans. Because every Man is endued with Five Senses.

Mas. What are the Five Senses?

Ans. Hearing, Seeing, Smelling, Tasting, and Feeling.

Mas. What Use are those Five Senses to you in Masonry?

Ans. They are of great Use to me, *viz*, Hearing, Seeing and Feeling.

Mas. What Use are they, Brother?

Ans. Hearing, is to hear the Word; Seeing, is to see the Sign; Feeling, is to feel the Gripe, that I may know a Brother, as well in the Dark as in the Light.

Mas. Why should Seven make a Lodge?

Ans. Because there are Seven liberal Sciences.

Mas. Will you name them, Brother?

Ans. Grammar, Rhetorick, Logick, Arithmetick, Geometry, Musick, and Astronomy.

Mas. What do those Sciences teach you?

Ans. Grammar teaches me the Art of writing and speaking the Language, wherein I learn according to the first, second, and third Concord.

Mas. What doth Rhetorick teach you?

Ans. The Art of speaking and discoursing upon any Topick whatsoever.

Mas. What doth Logick teach you?

Ans. The Art of reasoning well, whereby you may find out Truth from Falshood.

Mas. What doth Arithmetick teach you?

Ans. The Virtue of Numbers.

Mas. What doth Geometry teach you?

Ans. The Art of Measuring, whereby the *Egyptians* found out their own Land, or the same Quantity which

they had before the overflowing of the River *Nile*, that frequently used to water their Country; at which Time they fled to the Mountains till it went off again, and this made them have continual Quarrels about their Lands.

Mas. What doth Musick teach you?
Ans. The Virtue of Sounds.
Mas. What doth Astronomy teach you?
Ans. The Knowledge of the Heavenly Bodies.
Mas. Why should Eleven make a Lodge, Brother?
Ans. There were Eleven *Patriarchs*, when *Joseph* was sold into *Egypt*, and supposed to be lost.
Mas. The second Reason, Brother?
Ans. There were but Eleven Apostles when *Judas* betrayed Christ.
Mas. What Form is your Lodge?
Ans. An Oblong Square.
Mas. How long, Brother?
Ans. From East to West.
Mas. How wide, Brother?
Ans. Between North and South.
Mas. How high, Brother?
Ans. From the Earth to the Heavens.
Mas. How deep, Brother?
Ans. From the Surface of the Earth to the Center.
Mas. Why is your Lodge said to be from the Surface to the Center of the Earth?
Ans. Because that Masonry is Universal.
Mas. Why is your Lodge situated East and West?
Ans. Because all Churches and Chapels are, or ought to be so.
Mas. Why so, Brother?
Ans. Because the Gospel was first preached in the East, and extended itself to the West.
Mas. What supports your Lodge?
Ans. Three great Pillars.

Mas. What are their Names?
Ans. Wisdom, Strength and Beauty.
Mas. Who doth the Pillar of Wisdom represent?
Ans. The Master in the East.
Mas. Who doth the Pillar of Strength represent?
Ans. The Senior Warden in the West.
Mas. Who doth the Pillar of Beauty represent?
Ans. The Junior Warden in the South.
Mas. Why should the Master represent the Pillar of Wisdom?
Ans. Because he gives Instructions to the Crafts to carry on their Work in a proper Manner, with good Harmony.
Mas. Why should the Senior Warden represent the Pillar of Strength?
Ans. As the Sun sets to finish the Day, so the Senior Warden stands in the West to pay the Hirelings their Wages, which is the Strength and Support of all Business.
Mas. Why should the Junior Warden represent the Pillar of Beauty?
Ans. Because he stand in the South, at high Twelve at Noon, which is the Beauty of the Day, to call the Men off from Work to Refreshment, and to see that they come on again in due Time, that the Master may have Pleasure and Profit therein.
Mas. Why is it said that your Lodge is supported by those Three great Pillars, Wisdom, Strength, and Beauty?
Ans. Because Wisdom, Strength, and Beauty is the Finisher of all Works, and nothing can be carried on without them.
Mas. Why so, Brother?
Ans. Because there is Wisdom to contrive, Strength to support, and Beauty to adorn.
Mas. Had you any Covering to your Lodge?
Ans. Yes, a cloudy Canopy, of divers Colours, or the Clouds.

Mas. How blows a Mason's Wind, Brother?
Ans. Due East and West.
Mas. What is it o'Clock, Brother?
Ans. High Twelve.
Mas. Call the Men off from Work to Refreshment, and see that they come on again in due Time.

(The Entered Apprentice's Lecture being finished, it is customary for the Master to call upon one of the Brethren, who can best acquit himself for the following Song, which is always readily complied with.)

SONG: At the Conclusion of the Entered Apprentice's Lecture.

Come let us prepare,
We Brothers that are,
Assembled on every Occasion;
Let's drink, laugh, and sing,
Our Wine has a Spring;
Here's a Health to an Accepted Mason.
Chorus Let's drink, &c.

The World is in Pain,
Our Secrets to gain,
And still let them wonder and gaze on;
They ne'er can divine,
The Word or the Sign,
Of a Free and an Accepted Mason.

'Tis this, and 'tis that,
They cannot tell what,
Why so many great Men of the Nation;
Should Aprons put on
To make themselves One,
With a Free and an Accepted Mason.

Great Kings, Dukes, and Lords,
Have laid by their Swords,
Our Myst'ry to put a good Grace on;
And ne'er been asham'd,
To hear themselves nam'd,
With a Free and an Accepted Mason.

Antiquity's Pride,
We have on our Side,
And it maketh Men just in their Station;
There's nought but what's good,
To be understood,
By a Free and an Accepted Mason.

We're true and sincere,
And just to the Fair,
Who will trust us on ev'ry Occasion;
No Mortal can more,
The Ladies adore,
Than a Free and an Accepted Mason.

Then join Hand in Hand,
T'each other firm stand,
Let's be merry, and put a bright Face on;
What Mortal can boast,
So noble a Toast,
As a Free and an Accepted Mason.

While this Song is singing, they all stand round the Table, and when they come to the last Verse, they join Hands crossways, in the following Manner; The Right Hand Man takes Hold of the Left Hand of his Neighbour with his Right Hand; and the Left Hand Man takes Hold of the Right Hand of his next brother with his Left Hand, so as to form a Chain by so many Links, and all join in the chorus, jumping violently with their Feet on the Floor, and shaking the Hands up and down, linked together as above, keeping exact Time with both.

Every one now talks of what he pleases; and as it is generally half an Hour before they proceed to Business, those who perhaps have ordered a Supper retire into another Room; but before they are permitted, the Master proceeds *to call the Men off from Work*, as it is termed, which is done in this Manner: The Master whispers to the Senior Deacon, who sits on his Right Hand, and says, 'It is high Time to call the Men from Work to refresh themselves;' the Senior Deacon whispers it to the Senior Warden; and it is communicated from him to the Junior Deacon, who carries it to the Junior Warden; he proclaims

it openly in the Lodge, and sets his Column[22] upright, and the Senior Warden lays his down, which signifies that the Junior Warden is entrusted with the Care of the Lodge, while the Brethren refresh themselves.

In this Place, it will be necessary to acquaint the Reader how he may discover an Entered Apprentice by drinking with him in Company. Take the Glass with your Right-Hand, and draw it across your Throat, either before or after you drink, and if an Apprentice is present, he will immediately take Notice of it, by asking you some Question in Masonry, which you will readily answer from this Book. If he ask you the Meaning of your doing that? you may whisper to him that it is the Penalty of the Obligation of an Entered Apprentice. From this Answer he will, at a proper Opportunity, proceed further in his Inquiry.

The Brethren having now regaled themselves, they take their Seats, and the Master proceeds to set them on again, which is performed in the same Manner as the calling off, with this Difference, the Warden proclaims, 'It is our Worshipful Master's Pleasure, that this Lodge is called from Refreshment to Work.' The Junior Warden lays down his Column, and the Senior sets his up. But as often happens, that the Time will not permit for the Fellow Craft's Lecture, they close the Lodge, which is done much in the same Method as that of Opening. The Senior Warden declares it in the following Words,' It is our Master's Will and Pleasure that this Lodge stand closed till the First or Third Wednesday in next Month, 'according to the Night the Lodge is held. Then the Master, Wardens, Deacons, Secretary, &c. take off the Ensigns and Ornaments from their Necks, and every one is at Liberty to depart or stay longer, as they think proper; every Thing of Masonry is excluded;

22 The Senior and Junior Wardens Columns are about Twenty-five Inches long, and represent the Columns that support the Porch of *Solomon*'s Temple; the Senior's is called BOAZ, and signifies *Strength*; the Junior's JACHIN, and signifies, *to establish in the Lord*. See the First Book of Kings, Chap. VII.

they talk of what they please, and sing various Songs, for the Amusement of each other.

I shall now proceed to the Second Degree of Masons, called *the Fellow-Crafts;* that is, one who has served his Time justly and lawfully as an Entered Apprentice, and desires to become more perfect in Masonry, by being admitted a Fellow-Craft. But in most Lodges at this Time, they are made Entered Apprentices and Fellow-Crafts the same Evening. The Ceremony is the same, though they have different Lectures, Pass-Words, and Grip belonging to each.

The Fellow Craft's Lecture.

Mas. Brother, are you a Fellow Craft?
Ans. I am. Try me, prove me,
Mas. Where was you made a Fellow Craft?
Ans. In a just and lawful Lodge.
Mas. How was you prepared to be made a Fellow Craft?
Ans. I was neither naked, nor cloathed, barefoot, nor shod; in a halting moving Posture; deprived of all Metal, I was led to the Door of the Lodge by the Hand of a Brother.
Mas. How got you Admittance?
Ans. By Three distinct Knocks.
Mas. What was said to you within?
Ans. Who comes there?
Mas. Your Answer, Brother?
Ans. One who has served his Time justly and lawfully as an Entered Apprentice, and now begs to become more perfect in Masonry, by being admitted a Fellow Craft.
Mas. How do you expect to attain to this Degree?
Ans. By the Benefit of a Pass-Word.
Mas. Have you got that Pass-Word?

Ans. I have.
Mas. Give it me, Brother.
Ans. SHIBBOLETH.[23]
Mas. What did he then say to you?
Ans. Pass, *Shibboleth.*
Mas. What became of you then?
Ans. I was led twice round the Lodge.
Mas. Where did you meet with the first Opposition?
Ans. At the Back of the Senior Warden, where I made the same Repetition as at the Door.
Mas. Where did you meet with the second Opposition?
Ans. At the Back of the Master, where I repeated the same as before.
Mas. What did he do with you?
Ans. He ordered me back to the Senior Warden, to receive Instructions.
Mas. What instructions did he give you?
Ans. He taught me how to shew the Master my due Guard, and to take two Steps upon the second Step of a Right angled oblong Square, with my Right Knee bent bare, my Left Foot forming a Square, my Body upright, my Right Hand on the Holy Bible, my Left Arm supported by the Point of the Compasses, forming a Square; where I took the Obligation of a Fellow Craft.
Mas. Have you got that Obligation, Brother?
Ans. I have, Right Worshipful.
Mas. Can you repeat it?
Ans. I'll do my Endeavour, Right Worshipful, with your Assistance.
Mas. Pray stand up, and let the Brethren hear it.

23 SHIBBOLETH, the Pass-Word of a Fellow Craft, signifies *Plenty*. See the 12th Chapter of the Book of Judges.

The Obligation of a Fellow Craft.

'I—A.B. of my own Free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to St. *John*, do hereby swear, that I will always hale, conceal, and never reveal that Part of a Fellow Craft to an Entered Apprentice, or either of them, except it be in a true and lawful Lodge of Crafts, him or them whom I shall find to be such, after just Trial and Examination.—I do furthermore swear, that I will answer all Signs and Summonses, sent to me from a Lodge of Crafts, within the Length of a Cable—Tow.[24]—I also swear, that I will not wrong a Brother, nor see him wronged, but give him timely Notice of all approaching Dangers whatsoever, as far as in me is. ["As in my Knowledge lies", bad copying? Ed.] I will also serve a Brother as much as lies in my Power, without being detrimental to myself or Family; and I will keep all my Brother's Secrets as my own, that shall be delivered to me as such, Murder and Treason excepted.—All this I swear with a firm and steady Resolution to perform the same, without any Equivocation or Hesitation in me whatsoever, under no less Penalty than that to have my Heart torn from my naked Left Breast, and given to the Vultures of the Air as a Prey. So help me God, and keep me stedfast in this my Fellow Craft's Obligation.'

(*Kisses the Book*)

Mas. Thank you, Brother.—After you received this Obligation, pray what was shown to you?
Ans. The Sign of a Fellow-Craft.
Mas. Pray give it me.
Ans. I will, Right Worshipful.
(He stands up, and puts his Right-Hand to his Left

24 A Cable-Tow is Three Miles in Length; so that if a Fellow Craft is that Distance from his Lodge, he is not culpable on Account of Non-Attendance.

Breast, keeping his Thumb square; and his Left Hand raised up, so as to form a Square.)

Mas. What was the next Thing done to you?

Ans. He took me by the Right Hand, and gave me the Grip and Word of a Fellow-Craft, and the Pass-Grip.[25]

Mas. What did he then do to you?

Ans. He took me by the Right-Hand, and said Rise, Brother *Jachin*.

Mas. What followed after that, Brother?

Ans. He ordered me back, when every Thing I had been divested of was restored, and I was brought in again in order to return Thanks.[26]

Mas. Being thus admitted, Brother, did you ever work as a Craft?

Ans. Yes, Right Worshipful, in building the Temple.

Mas. Where did you receive your Wages?

Ans. In the Middle Chamber.

Mas. When you came to the Door of the Middle Chamber, pray who did you see?

Ans. A Warden.

Mas. What did he demand of you?

Ans. The Pass-Word of a Fellow-Craft.

Mas. Did you give it him?

Ans. I did, Right Worshipful.

Mas. Pray, what is it?

Ans. SHIBBOLETH.

Mas. How got you to the Middle Chamber?

Ans. Through the Porch.

Mas. Did you see any Thing worth your Notice?

25 The Pass-Grip is thus performed. You must put your Thumb-Nail between the First and Second Joint of the Right-Hand, and whisper the Word SHIBBOLETH. The Grip of a Fellow-Craft is by putting the Thumb-Nail on the Second Joint of the Right-Hand, and the Word is JAKIN.

26 The Ceremony of returning Thanks is the same as the Entered Apprentice's, excepting this, *for admitting me a Fellow Craft*.

Ans. I did, Right Worshipful.
Mas. What was it?
Ans. Two fine Brass Pillars.
Mas. What are their Names?
Ans. JACHIN and BOAZ.
Mas. How high were these Pillars?
Ans. Thirty-five Cubits, with a Chapiter Five Cubits,[27] which made it forty in the whole, (This is described more clearly in the 3d Chapter of the Second Book of Chronicles, Verse 15th.)
Mas. What were they ornamented with, Brother?
Ans. Two Chapiters, each Five Cubits in Heighth.
Mas. What were they adorned with besides?
Ans. Lilly-work, Net-work, and Pomegranates.
Mas. Were they hollow, Brother?
Ans. Yes, Right Worshipful.
Mas. How thick was the outside Coat?
Ans. Four Inches.
Mas. Where were they cast?
Ans. On the plain of *Jordan*, between *Succoth* and *Zartha* in Clay Ground, where all *Solomon*'s Holy Vessels were cast.
Mas. Who cast them, Brother?
Ans. *Hiram Abiff*, the Widow's Son.

This generally finishes the Fellow Craft's Lecture, and very few Lodges go so far in their Questions and Answers; therefore, in order to enliven the Company, the Master asks some good Singer to favour them with the following Song, which I have heard sung with great Energy and Rapture throughout the Lodge, every Brother bearing a Part in the Chorus.

27 The Reader is here to understand, that there are Three Sorts of Cubits; the King's Cubit, Three English Feet; the Holy Cubit, One Foot Six Inches; and the common Cubit, Twenty-one Inches. The Cubit mentioned in the Old Testament is the Holy Cubit, which is One Foot Six Inches.

The FELLOW-CRAFT'S SONG.

Hail, Masonry! thou Craft divine!
Glory of Earth, from Heaven reveal'd,
Which dost with Jewels precious shine,
From all but Masons Eyes conceal'd.

CHORUS
Thy Praises due who can rehearse,
In nervous Prose, or flowing Verse?

As Men from Brutes distinguish'd are,
A Mason other Men excels,
For what's in Knowledge choice or rare
But in his Breast securely dwells!

CHORUS.
His silent Breast and faithful Heart
Preserve the Secrets of the Art.

From scorching Heat, and piercing Cold.
From Beasts, whose Roar the Forest rends;
From the Assaults of Warriors bold,
The Masons Art Mankind defends.

CHORUS.
Be to this Art due Honour paid,
From which Mankind receives such Aid.

Ensigns of State, that feed our Pride,
Distinctions troublesome and vain,
By Masons true are laid aside;
Arts free-born Sons such Toys disdain.

CHORUS.
Ennobled by the Name they hear,
Distinguished by the Badge[28] they wear,

Sweet Fellowship, from Envy free,
Friendly converse of Brotherhood!
The Lodge's lasting Cement be,
Which has for Ages firmly stood.

CHORUS.
A Lodge, thus built, for Ages past,
Has lasted,and will for ever last.

Then in our Songs be Justice done
To those who have enrich'd the Art.
From *Jabal* down to *Burlington*,[29]
And let each Brother bear a Part.

CHORUS.
Let noble Masons Healths go round,
Their Praise in lofty Lodge resound.

In Company, the Fellow-Craft takes the Pot or Glass, and draws it across his Left Breast, and touches it; the Penalty being this, that he would sooner have his Heart torn from his Left Breast, and given to the Fowls of the Air, than discover the Secrets of Masonry. Sometimes this is done with the Right Hand only, as it is less taken Notice of by Strangers.

Having given the Entered Apprentice and Fellow Craft's Part, I now proceed to the third and last Degree of Masonry, which is termed the *Master's Part*, it being per-

28 Here the whole Lodge strike their Right Hands all at once on their Aprons, keeping as regular Time as the Soldiers in St. *James's* Park, when they strike their Cartouch-Boxes.

29 *Burlington* was the late Grand Master; at present Lord *Aberdour* fills the Station; and they make Use of his Name accordingly.

formed in the same Manner as the other two, *viz.* by Way of Question and Answer, and is as follows:

Mas. Brother, where have you been?
Ans. In the West.
Mas. And where are you going?
Ans. To the East.
Mas. Why do you leave the West and go to the East?
Ans. Because the Light of the Gospel was first shewn in the East.
Mas. What are you going to do in the East?
Ans. To seek for a Lodge of Masters.
Mas. Then you are a Master Mason, I presume?
Ans. I am so taken and accepted among Masters.
Mas. Where was you made Master?
Ans. In a Lodge of Masters.
Mas. How was you prepared to be made Master?
Ans. My shoes were taken off my Feet, my Arms and Breast were naked, and I was deprived of all Metal. In this Manner I was led to the Door of the Lodge.[30]
Mas. How got you Admittance?
Ans. By three distinct Knocks.
Mas. What was then said to you from within?
Ans. Who comes there?
Mas. Your Answer, Brother?
Ans. One who has lawfully and truly served his Time as an Entered Apprentice and Fellow Craft, and now begs to attain the last and most honourable Degree of Masonry, by being admitted a Master.
Mas. How do expect to attain it?
Ans. By the Benefit of a Pass-Word.
Mas. Can you give me that Word, Brother?

30 The Difference between the Manner of preparing the Person for the Degree of Master, and the Entered Apprentice and Fellow Craft is this: The Entered Apprentice's Left Arm and Left Breast is naked, with the Left Shoe off: and the Fellow Craft's Right Breast is naked, with the Right Shoe off.

Ans. I can, and will, Right Worshipful.
Mas. Pray give it me then.
Ans. TUBAL CAIN.[31]
Mas. What was then said to you?
Ans. Enter TUBAL CAIN.
Mas. How was you disposed of?
Ans. I was led round the Lodge.
Mas. Where did you meet with the first Opposition?
Ans. At the Back of the Master.
Mas. What did he demand of you?
Ans. The same as at the Door.
Mas. How did he dispose of you?
Ans. He ordered me back to the Senior Warden in the West, to receive proper Instructions.
Mas. What were those Instructions, Brother?
Ans. He instructed me as I stood in the West, *First*, To shew the Master in the East the due Guard or Sign of an Entered Apprentice, and to take one Step upon the First Step of the Right Angle of an Oblong Square, with my Left Foot forming a Square. *Secondly*. To take two Steps upon the same Oblong Square, and to show the Sign of a Fellow-Craft. *Thirdly*, I was taught to take two Steps upon the same Oblong Square, with both my Knees bent, and bare; my Body upright, my Right Hand upon the Holy Bible, both Points of a Pair of Compasses being pointed to my Right and Left Breast, where I took the solemn Oath or Obligation of a Master-Mason.
Mas. Brother, can you remember the Obligation you speak of?

31 TUBAL CAIN was the first Person who made use of Brass, Iron, and other Metals, and is said to be the Inventor of Music. His Descent was from the fifth Generation of *Cain*. In Scripture it is said he became famous in working Metals, which *Hiram* afterwards greatly improved.

Ans. I'll do my Endeavour, Right Worshipful, with your Assistance.

Mas. Pray stand up, and begin.

Ans. 'I *A.B.* of my own Free Will and Accord, and in the Presence of Almighty God, and this Right Worshipful Lodge, dedicated to Holy St. *John*, do hereby and hereon most solemnly and sincerely swear, that I will always hale, conceal, and never reveal, this Part of a Master-Mason to a Fellow-Craft, any more than that of a Fellow-Craft to an Apprentice, or any of them to the rest of the World, except in a true and lawful Lodge of Masters, him or them whom I shall find to be such, after a just Trial and Examination.— I furthermore do swear, that I will attend all Summonses, sent to me from a Lodge of Masters, if within the Length of a Cable-Tow.—I will also keep all my Brothers Secrets as my own, Treason and Murder excepted, and that at my own Free Will.—I will not wrong a Brother, nor see him wronged, but give him Notice of all Dangers, as far as in my Power lies.—And I also swear that I will conform myself to all the Laws and Institutions of this Lodge.—All this I swear, with a firm and fixed Resolution to perform the same, under no less Penalty than that of having my body severed in two; one Part carried to the South, the other to the North; my Bowels burnt to Ashes, and the Ashes to be scattered to the Four Winds of the Heavens; that no further Remembrance of such a vile Wretch may exist among Men (and in particular Masons). So help me God, and keep me stedfast in this my Master's Obligation.'

(*Kisses the Book*)

Mas. Thank you, Brother—Pray, what was shewn to you after you had received this Obligation?

Ans. One of the Master's Signs.
(This Sign is given by drawing your Right Hand across your Belly, which is the Penalty of the Obligation. Then he gives the Master the Grip of an Apprentice, who says, What's this? The Person answers, The Grip of an Entered Apprentice.)
Mas. Has it got a name?
Ans. It has, Right Worshipful.
Mas. Will you give it me?
Ans. BOAZ.
Mas. Will you be of or from?
Ans. From.
Mas. From what, Brother?
Ans. From an Entered Apprentice to a Fellow-Craft.
Mas. Pass, Brother.
(He puts his Thumb between the first and second Joint, which is the Pass-Grip, and you pronounce the Word SHIBBOLETH.)
Mas. What was done to you after that?
Ans. He took me by the Grip of a Fellow-Craft, and said, What's this?
Mas. Your Answer, Brother?
Ans. The Grip of a Fellow-Craft.
Mas. Has it got a Name?
Ans. It has.
Mas. Will you give it me?
Ans. JACHIN.
Mas. What was then said to you?
Ans. Rise up, Brother, JACHIN.
Mas. Brother, what followed?
Ans. He told me I represented one of the greatest Men in the World, *viz*, our Grand Master *Hiram*, who was killed just at the finishing of the Temple; and the Manner of his Death is thus related.

'There were originally fifteen Fellow-Crafts, who perceiving the Temple almost finished, and not having re-

ceived the Master's Word, they grew impatient, and agreed to extort it from their Master *Hiram* the first Opportunity they could find of meeting him alone, that they might pass for Masters in other Countries, and receive the Wages or Profits of Masters; but before they could accomplish their Scheme, twelve of them recanted; the other three were obstinate, and determined to have it by Force, if no other way could be found; their Names were *Jubela*, *Jubelo* and *Jubelum*.

'It being always the Custom of *Hiram* at Twelve at Noon, as soon as the Men were called off to refresh themselves, to go into the *Sanctum Sanctorum*, or Holy of Holies, to pay his Devotion to the true and living God, the three Assassins above mentioned placed themselves at the East, West, and South Doors of the Temple. At the North there was no Entrance, because the Rays of the Sun never darts from that Point.

'*Hiram* having finished his Prayers to the Lord, came to the East Door, which he found guarded by *Jubela*, who demanded the Master's Grip in a resolute Manner; he received for Answer from *Hiram*, that it was not customary to ask it in such a Strain; that he himself had not received it so; adding, that he must wait, and Time and Patience would bring it about. He told him farther, that it was not in his Power alone to reveal it, except in the Presence of *Solomon*, King of *Israel*, and *Hiram*, King of *Tyre*. *Jubela* being dissatisfied with this Answer, struck him across the Throat with a twenty-four inch Gauge. *Hiram* upon this Usage flew to the South Door of the Temple, where he was met by *Jubelo*, who asked him the Master's Grip and Word in like Manner, as *Jubela* had before done, and on receiving the same Answer from his Master, he gave him a violemt Blow with a Square upon his Left Breast, which made him reel. Upon recovering his Strength, he ran to the West Door, the only Way left him of escaping; and on being interrogated in the same Manner

by *Jubelum*, who guarded that Passage (to whom he replied as at first) he received a terrible Fracture upon his Head[32] with a Gavel or Setting Maul, which occasioned his Death. After this, they carried the Body out of the West Door[33] and hid it under some Rubbish till Twelve o'clock the next Night, when they met, by Agreement, and buried him on the Side of a Hill, in a Grave Six Foot perpendicular, dug due East and West.

Mas. After you was thus knocked down, what was said to you?

32 When you come to this Part of the Ceremony of making a Master, it occasions some Surprize; the Junior Warden strikes you with a twenty-four Inch Gauge across your throat; the Senior Warden follows the Blow, by striking you with a Square on the Left Breast; and almost at the same Instant the Master knocks you down with the Gavel. This is the Custom in most Lodges; and it requires no small Share of Courage, for the Blows are frequently so severe, that the poor Candidate falls backward on the Floor: and the greater his Terror at this Usage, the more the Brethren are elevated. This Custom Savours too much of Barbarity; and many instances can be produced, of Persons in this Situation, who have requested on their Knees to be set at Liberty, and others have made their Escape as fast as possible out of the Lodge.—The *French* and Natives of *Switzerland* have a more striking and solemn Way of representing the Death of *Hiram*. When a Brother comes into the Lodge, in order to be raised to the Degree of Master, one of the Members lies flat on his Back, with his Face disfigured and besmeared with Blood, on the Spot where the Drawing on the Floor is made. His natural Surprize and Confusion immediately appears, and one of the Brethren, generally addresses him to the Purport following: 'Brother, be not frightened: this is the unfortunate Remains of a worthy Master, that would not deliver the Grip and Word to three Fellow Crafts, who had no Right to it; and from this Example we learn our Duty, viz. to die before we deliver the Master's Part of Masonry to those who have no Claim thereto'. On kneeling to receive the Obligation, the supposed dead Brother lies behind you, and during the Time of administring the Oath, and reading the History of his Death, he gets up, and you are laid down in his Place. This is the most material Difference between the *French* and *English* Method of making a Master Mason; and that it is more agreeable to humanity than giving a Man a violent Blow on the Forehead with a Gavel, must be obvious to every Reader.

33 In this Point the Masons themselves differ; some say, he was not carried out at the West Door, but buried on the Spot where he was killed, in this Manner, the three Assassins took up part of the Pavement, made a Hole, and covered him over with the Stone as soon as they had crammed him in. After this, they conveyed the Rubbish out in their Aprons to prevent Suspicion.

Ans. I was told I represented one of the greatest Men in the World lying dead, *viz.* our Grand Master *Hiram*:

Mas. Thank you Brother—Pray go on.

Ans. As I lay on my Back, the Master informed me how *Hiram* was found; and by what Means the three Ruffians were discovered, as follows.

'Our Master *Hiram* not coming to view the Workmen as usual, King *Solomon* caused strict Search to be made; but this proving ineffectual, he was supposed to be dead. The Twelve Fellow-Crafts who recanted hearing the Report, their Consciences pricking them, went to *Solomon* with white Aprons and Gloves, Emblems of their Innocence, and informed him of every Thing relative to the Affair, as far as they knew, and offered their Assistance in order to discover the three other Fellow-Crafts, who had absconded. They separated, and divided themselves into four Parties; three East, West, North, and South, in Quest of the Murderers. As one of the twelve was travelling on the Sea-side, near *Joppa*, being fatigued, he sat down to refresh himself; but was soon alarmed by the following hideous Exclamations from the Cliff of a Rock: "Oh! that my Throat had been cut across, my Tongue torn out by the Root, and buried in the Sands of the Sea, at Low Water Mark, a Cable's Length from the Shore, where the Tide ebbs and flows twice in Twenty-four Hours, ere I had consented to the Death of our Grand Master *Hiram*!"—Oh! (says another) "that my Heart had been torn from under my naked Left Breast, and given a Prey to the Vultures of the Air, rather than I had been concerned in the Death of so good a Master!" But (says a third) "I struck him harder than you both; 'twas I that killed him. Oh! that my Body had been severed in two, and scattered to the South and North; my Bowels burnt to Ashes in the South, and scattered between the four Winds of the Earth, ere I had been the Cause of the Death of our good Master *Hiram*." The Fellow-Craft hearing this, went in Quest of

his two Associates, and they entered the Cliff of the Rock, took and bound them fast, and brought them to King *Solomon*, before whom they voluntarily confessed their Guilt and begged to die. The Sentence passed on them was the same as they expressed in their Lamentation in the Cliff, *Jubela*'s Throat was cut across; *Jubelo*'s Heart was torn from under his Left Breast; and *Jubelum*'s Body was severed in two, and scattered in the South and North.

'When the Execution was over, King *Solomon* sent for the Twelve Crafts, and desired them to take the Body of *Hiram* up, in order that it might be interred in a solemn Manner in the *Sanctum Sanctorum*; he also told them, that if they could not find a Key-Word about him, it was lost; for there were only three in the World to whom it was known; and unless they were present, it could not be delivered. *Hiram* being dead, it consequently was lost. However, as *Solomon* ordered, they went and cleared the Rubbish, and found their Master in a mangled Condition, having lain fifteen Days; upon which they lifted up their Hands above their Heads in Astonishment, and said, *O Lord my God!* This being the first Word and Sign, King *Solomon* adopted it as the grand Sign of a Master Mason, and it is used to this Day in all the Lodges of Masters.'

Mas. Brother, when *Hiram* was thus found dead, how was he raised?

Ans. By the Five Points of Fellowship.

Mas. What are the Five Points of Fellowship?

Ans. He was taken by the Entered Apprentice's Grip, and the Skin slipp'd off. Then he was taken by the Fellow-Craft's Grip, which also slipp'd off; and lastly by the Master's Grip.[34]

34 The Master's Grip in thus performed: You take a Brother with the four Finger Nails of your Right Hand, and press close into the inner Part of the Wrist of his Right Hand with all your Strength; your Right Foot to his Right Foot, and his Right Knee to your Right Knee; the Right Breast to that of your Brother, and your Left Hand supporting his Back. In this Position you whisper in his Ear MAHHABONE, or, as in the Modern Lodges, MACBENACK, which is the Master's Word.

Mas. Brother, it appears you could not have been raised but by the Five Points of Fellowship. Pray explain them.

Ans. Hand in Hand signifies, that I will always put forth my Hand to serve a Brother, as far as in my Power lies.—Foot to Foot, that I will never be afraid to go a Foot out of my Way to serve a Brother.—Knee to Knee, that when I pray, I should never forget my Brother's Welfare.—Breast to Breast, to show I will keep my Brother's Secrets as my own.—The Left Hand supporting the Back, that I will always support a Brother, as far as I can, without being detrimental to my own Family.

Mas. Thank you, Brother.—But pray why was you deprived of all Metal?

Ans. Because there was neither Axe, Hammer, or Sound of Metal heard in the building of the Temple of *Solomon*.

Mas. Why so, Brother?

Ans. Because it should not be polluted.

Mas. How is it possible, Brother, that such a large Building should be carried on, without the Use or Sound of some Metal Tool?

Ans. It was prepared in the Forest of *Lebanon*, and brought down upon proper Carriages, and set up with wooden Mauls made on Purpose for the Occasion.

Mas. Why was both your Shoes taken from off your Feet?

Ans. Because the Place I stood on when I was made a Mason was Holy Ground.

Mas. What supports our Lodge? [It is 'your Lodge' in *TDK*. Ed.]

Ans. Three Pillars.

Mas. Pray what are their Names, Brother?

Ans. Wisdom, Strength, and Beauty.

Mas. Who do they represent?

Ans. Three Grand Masters; *Solomon*, King of *Israel*; *Hiram*, King of *Tyre*; and *Hiram Abiff*, who was killed by the three Fellow-Crafts.

Mas. Were these three Grand Masters concerned in the building *Solomon*'s Temple?

Ans. They were.

Mas. What was their Business?

Ans. *Solomon* found Provision and Money to pay the Workmen; *Hiram*, King of *Tyre*, provided Materials for the Building; and *Hiram Abiff* performed or superintended the Work.

(*End of the Master's Lecture.*)

The Form observed at the Installment of a Master and the other Officers on St. *John*'s Day.

The Year being expired, a proper Person is fixed on by the Members of every Lodge to preside over and govern the different Societies in the Capacity of Master. The Qualifications for the Office are, 1*st*, He must be regularly and lawfully raised: 2*dly*, He ought to be a Man of a good Character, and irreproachable in his private Conduct: 3*dly*, He must be well versed in the Laws and Constitutions of the Order, and ought to be temperate, cool, and quite perfect in going through the before-mentioned Lectures, as all the Questions are put by him, and he is often obliged to assist the Brethren in making the proper Answers[35]; for every Mason sitting round the Table answers in his Turn, in the same Manner as Boys at Church saying the Catechism. This is termed *Working*. For Instance, Suppose a Brother meets another, and asks him if he was at his Lodge last Night? he says Yes. Well, replies the other, *Did you work*? that is, did you go through the several Questions and Answers in any of the Lectures?—If any Member cannot, or does not chuse *to work*, when the Question is put, and it comes to his Turn, he gets up, and clapping his Hand to his Breast, addresses himself to the Master, and begs to be excused; then the Left-Hand Man answers in his Room.

The Brethren having chose a proper Man for this Office, and he being approved of by the Grand Master, they pro-

35 I have been in a Lodge, where the Master was quite ignorant of the common Rules of Pronunciation and Grammar; frequently making such egregious Blunders that the Brethren could scarce refrain from bursting into Laughter; and often embellishing his Question with, 'Brethren, you have *let a Body know as how* you cannot be raised but by the Five Points of Fellowship, &c. *tell us which they be*.' How ridiculous must this appear in the Person of the President of a Lodge, where the greatest Part of the Members are Men of a liberal Education, and endowed with good natural Abilities!

ceed to Installing him as follows: He kneels down in the South Part of the Lodge, and the late Master gives him the following Obligation, before he resigns the Chair, which he repeats.

'I—A.B. of my own free Will and Consent, in the presence of Almighty God and this Right Worshipful Lodge, dedicated to St. *John*, do most solemnly and sincerely swear, that I will not deliver the Word and Grip belonging to the Chair whilst I am Master, or at any Time hereafter, except it be to a Master in the Chair, or a past Master, him or them whom I shall find to be such after due Trial and Examination.—I also swear, that I will act as Master of this Lodge until next St. *John*'s Day, and fill the Chair every Lodge Night, if I am within the Length of my Cable Tow.—I likewise further promise that I will not wrong this Lodge; but act in every Respect for the Good of Masonry, by behaving myself agreeable to the rest of the Brethren; and maintaining good Order and Regularity in this Lodge, as far as lies in my power. All this I swear, with a firm and stedfast Resolution to perform the same, under no less than the Four following Penalties, my Throat cut a-cross, my Tongue torn out, my Heart torn from my Left-Breast, and my Body severed in two. So help me God, and assist me in this my Obligation belonging to the Chair.'

(*Kisses the Book*)

The past Master raises him up, and takes off the Jewel and Ribbon from his own Neck, and puts it on the new Master, taking him at the same Time by the Master's Grip, and whispering in his Ear the Word CHIBBELUM[36];

36 CHIBBELUM signifies a worthy Mason. The origin of the Words and Signs among Free-Masons, was on this Account. *Hiram*, the chief Architect of the Temple, had so great a Number of Workmen to pay, that he could not possibly know them all; he therefore gave each Degree or Class a particular Sign and Word, by which he could distinguish them more readily, in order to pay them their different Salaries.

after which he slips his Hand from the Master's Grip to the Elbow, and presses his Nails in, as is done in the Grip of the Master under the Wrist.

The Senior and Junior Warden, Secretary, &c. receive the same Obligation as the Master, except the Grip and Word; there being none peculiar to them.

Having now gone through the several Degrees and Lectures belonging to the Entered Apprentice, Fellow-craft, Master, and the Manner of Instalment, I shall close the Work with a few general Directions for the Readers's Benefit, dividing them under the following Heads.

I. A Description of the Ornaments worn by the different Officers, when assembled in the Lodge, and their proper Places of sitting.

The MASTER, who sits in the East of the Lodge, has the Rule and Compass, and Square hanging to a Ribbon round his Neck, and a black Rod in his Hand, when he opens the Lodge, near Seven Foot high.

The SENIOR WARDEN sits in the West, with the Level about his Neck, and a Column placed on the Table, about 20 Inches long.

The JUNIOR WARDEN's Place is in the South, with the Plumb-Rule about his Neck, and a Column in his Hand.

The SECRETARY wears Cross-Pens.

The Senior and Junior DEACONS have each a black Rod, with the Compass hanging round their Necks; the Senior sits at the Back of the Master, or at his Right-Hand; the Junior at the Senior Warden's Right-Hand.

The PASS-MASTER has the Compasses and Sun, with a Line of Cords about his Neck.

II. The Manner of giving the Signs of each Degree, and the Word belonging to it, with the Fellow Craft and Master's Clap.

The Master's Sign, Grip and Word, &c.

The Sign. Draw the Right Hand edgeways across your Belly, which is the Penalty of the Obligation.

The Grip. Take Hold of the Right Hand of your Brother with your Right Hand, and press the four Finger Nails hard under the Wrist of his Right Hand; put your Right Foot to his Right Foot; your Right Knee to his Right Knee; and his Right Breast to your's, with your Left Hand supporting his Back.

The Word is MAHHABONE; or in some Lodges MAC-BENACH.

The Pass-Word is TUBAL-CAIN.

The Master's Clap, is by holding both your Hands above your Head, and striking them down at once upon your Apron, both Feet keeping Time. They assign two Reasons for this Sign, *viz.* When the twelve Fellow-Crafts saw their Master lie dead, they lifted up their Hands in Surprize and said, *O Lord our God!* and that when *Solomon* dedicated the Temple to the Lord, he stood up, and lifting up both his Hands, exclaimed, *O Lord my God, great art thou above all Gods.*

The Fellow-Craft's Sign, Grip, Word and Clap.

Sign. Put your Right Hand to your Left Breast, keeping your Thumb square, and your Left Hand upright, forming a Square.

The Pass-Grip, is by putting the Thumb-Nail of your Right Hand between the first and second Joint of a Brother's Right Hand.

The Pass-Word, is SHIBBOLETH.

The Grip is the same as the Pass Grip, except pressing your Thumb-Nail on the *second* Joint, instead of between the first and second.

The Word is JACHIN.

The Fellow Craft's Clap, is by forming the Sign of a Craft, as above, holding your Left Hand square and upright; then clap your Right and Left Hand together; and afterwards strike your Left Breast with your Right Hand, and from thence give a Slap on your Apron, your Right Foot going at the same Time.

The Entered Apprentice's Sign, Grip, and Word.

The Sign. Draw your Hand across your Throat edgeways. The Penalty of the Obligation being this, that an Apprentice would sooner have his Throat cut, than discover the Secrets of Masonry.

The Grip. Take a Brother with your Right Hand, and press hard with your Thumb Nail upon the first Joint of the Fore Finger of his Right Hand.

The Word. Whisper in his Ear, BOAZ.

The Master kneels upon both Knees in the Ceremony of making.

The Craft kneels with the Right Knee.

The Apprentice with the Left Knee.

III. The Form observed in Drinking.

The Table being plentifully stored with Wine and Punch, *&c.* every Man has a Glass set before him, and fills it with what he chuses, and as often as he pleases. But he must drink his Glass in turn, or at least keep the Motion with the rest. When therefore a public Health is given, the Master fills first, and desires the Brethren to charge their Glasses; and when this is supposed to be done, the Master says, *Brethren, are you all charged?* The Senior and Junior Wardens answer, *We are all charged in the South and West.*

Then they all stand up, and observing the Master's Motion (like the Soldier his Right Hand Man) drink their Glasses off; and if the Master proposes the Toast with *three Times three Claps*, they throw the Glasses with the Right Hand at full Length, bringing them across their Throats three Times, and making three Motions to put them down on the Table; at the third they are set down. (though perhaps fifty in Number) as if it was but one; then raising their Hands Breast-high, they clap nine Times against the Right, divided into three Divisions, which they term *Drinking with three times three;* and at the End they give a Huzza.

Having at length gone through my Plan, I have nothing further to add, than this, that the following is the best Method for a Stranger to gain Admittance, being what I have often tried in many Places, in order to be fully satisfied.

As soon as you come to the Door of the Lodge, you will find a Man on the Outside, with a drawn Sword in his Hand, and a white Apron on. You must put on the Appearance of Carelessness, or rather Ease in your Behaviour. Ask him if there is a full Lodge, and tell him you should be glad of Admittance as a visiting Member; taking care to provide yourself with a white leather Apron, which you may shew him as if by Accident. He will, perhaps, ask you what Degree you are of, and desire a Sign, which you must shew him with great Readiness, and likewise inform him what Lodge you belong to.

It being contrary to the Rules of the Society that the Tyler should admit a Stranger, he will go in, and acquaint the Master, that such a Person, (mentioning your Name, and the Lodge you told him you belonged to) craves Admittance. On which one of the Wardens will come out to examine you. Draw you Right Hand across your Throat edgeways, and he will say, 'What's that'? Your Answer must be, 'The due Guard of an Apprentice.' Then he will take you by the first Joint of your Right-Hand, and press

it hard with the Thumb-Nail of his Right-Hand, and ask, 'What that is?'—You must immediately answer, 'The Grip of an Entered Apprentice.' If he is not fully satisfied with this, he will go farther on in this Manner:
Ques. Has it got a Name? You must answer, 'It has' Then he will ask you to give it him.
Ans. I'll half it with you.—Begin, says he.—*Ans* BO.
Mas. AZ.
Ans. BOAZ.
Ques. Will you be off or from. *Ans.* From.
Ques. From what? *Ans.* From an Entered Apprentice to a Fellow-Craft: He will then shift his Thumb from the Apprentice's Grip towards the Fellow-Craft's, and ask. What's this? *Ans.* The Pass-Word of a Fellow-Craft. Give it me, says he. Whisper in his Ear SHIBBOLETH. On this he will put his Thumb to the second Joint, and say, What's this? *Ans.* The Grip of a Fellow-Craft. Has it a Name, says he? *Ans.* It has—Pray give it me. *Ans.* I will letter it, or half it with you. *Mason.* I'll letter it with you—*Ans.* Begin. *Mason.* No, you begin. *Ans.* J.—*Mas.* A. *Ans.* C *Mas.* H. *Ans.* I. *Mas.* N. *Ans.* JACHIN.

What I have here offered being more than sufficient, you will be admitted, and you must put your Apron on, and take your Seat. If there should be a Making that Night, you will be perfect in the first Principles, and know more than one in ten who have been made many Years, and have never read this Book.

If you should after this chuse to go to a Lodge of Masters, the Ceremony is the same as above; but you are interrogated as to the Grip, Pass-Grip and Word of a Master, which you cannot fail of answering by reading the Master's Part before mentioned. In all this you must take Care not to betray any Fear, but put on an Air of Assurance.

This is the Whole of Masonry, in all its Branches; and I hereby defy any Mason to prove the contrary, being ready to answer any Question proposed, which must be carefully sealed up, and directed for *R.S.* to be left with my Publisher, mentioning the Name and Residence of every Person desiring any farther Information. And as to any anonymous Letters or Threatenings on Account of this Publication, they will be treated with Contempt, let them come from what Quarter they will. I also declare, that I will always attend and visit the Lodges mentioned in the Introduction, as I have for some Years past.

The END

SHIBBOLETH:
or,
EVERY MAN a FREE-MASON.
containing
A HISTORY
of the
RISE, PROGRESS, and PRESENT STATE
of that
ANCIENT and NOBLE ORDER.

Notes

(*a*) The transcript is a copy of the first edition which was published in London in 1765. There is no record of a second London edition but the exposure was printed the same year in Dublin and reprinted again in Dublin in 1777.

(*b*) The pamphlet is extremely rare. There is a copy of the English edition in the British Library (Press Mark 4785 bb 57) and another in the Library of the United Grand Lodge. One copy of the Irish edition is also in the Library of the UGL on permanent loan from the Quatuor Coronati Lodge, and Smith in *AQC* 56 reports two more in English Provincial Libraries. As far as is known, it has never been reproduced.

(*c*) The exposure is reproduced here in modern type but with no alterations to the author's spelling, capitalisation or punctuation. Because few readers will ever have seen a copy of the exposure, its pagination has been retained.

(*d*) A few editorial comments are enclosed in square brackets: other brackets are as inserted by the writer of the exposure.

SHIBBOLETH
or
Every Man a Freemason.

INTRODUCTION

Shibboleth is a pamphlet of 43 pages published in London in 1765. The author claimed to be a 'Pass'd Master', and the reader will find, as he studies the pamphlet, that the author's knowledge of the details of masonry indicates that this claim is genuine; an important fact, as the masonic status of so many of the masonic exposure writers is uncertain. It is also clear from the contents of the pamphlet that the author was a Modern mason.

Up to the present, the pamphlet seems to have been overlooked. There does not seem to have been anything written about this pamphlet except for the bibliographical details in *AQC 56* by S. N. Smith. It has probably been neglected as a casual glance might suggest that it was no more than another plagiarised precis of the 1760 exposure, *TDK*, and its counterpart, *J&B*. In fact, only half of *Shibboleth* deals with masonic ceremonial; the other part being a contemporary commentary on masonry and its history.

As an obviously keen mason, the author undoubtedly paints too rosy a picture of his subject. Nevertheless, this

does not detract from the value of the text, merely warns the reader to be critical in assessing its conclusions.

After a short introduction, (pp 1–2), the pamphlet can be divided into three parts:

A. A Traditional History and Charges (pp 2–16)

B. A somewhat shortened account of the three masonic ceremonies (pp 17–34)

C. Notes on contemporary masonic organisation, including the rather earlier beginning of the Charity Fund (pp 35–43)

A. *Traditional History and Charges*

Shibboleth starts with a short introduction praising masonry for its value to society and for the promotion of social virtues. The next 16 pages have little original work in them but are plagiarised from various sources without acknowledgement. This was normal practice at the period for which the author would hardly have been blamed by his contemporaries.

Pages 2–13 are an abridged version of masonic traditional history taken from the exposure *Hiram*. The sources from which Hiram's author got his material are given in the earlier commentary on that exposure. All these traditional histories vary and include alterations of little importance. *Shibboleth*, however, includes two which are of interest. *Jabal* is shown as 'the discoverer of numbers' and the sister of *Tubal Cain* (wrongly given as his daughter) as the inventor of weaving. There is no Biblical authority for either of these statements nor do they appear in Josephus' *Antiquities of the Jews*. It is possible that the source of these statements is mediaeval Jewish tradition.

The traditional history ends at the year 1721 and is followed by part of a speech showing the qualifications essential for a mason. This speech, which must have

caused a lot of attention, was given by Edward Oakley and is referred to in the commentary on *Hiram* from which it also was taken. This is followed by original paragraphs (p 15) in which the author claims that what he has written so far should silence all critics of masonry. If it does not, the Craft has no need to worry so long as its members 'pursue the paths of justice and virtue, and adorn their profession and society by an inflexible adherence to the maxims of truth and honour.'

This part of the exposure ends with a paraphrased version of the first four Charges in the 1723 *Book of Constitutions* (*pp 15–16*).

I Concerning God and Religion
II Of the Civil Magistrate
III Of Lodges
IV Of Master, Wardens, Fellows and Apprentices

B. *The Masonic Ceremonies* (pp 17–34)

In general, *Shibboleth* follows the catechisms and the descriptions of the ceremonies in *J&B*. As has been explained, the sources of *J&B* can be divided into two parts. (*a*) The catechisms of the degree ceremonies plagiarised from *TDK* whose author claimed they were those used by the Grand Lodge of the Antients.
(*b*) A description of ceremonies taken from various French exposures of about 1740–45 which had been consolidated into *Le Secret des Francs-Maçons Trahi* of 1745. An indifferent translation of this book, called *A Master-Key to Free-Masonry* by a J. Burd, published in London in 1760, was also sometimes used.

The author of *J&B* claimed that his exposure covered the ceremonies used both by the Antients and by the lodges of the Premier Grand Lodge (the Moderns) but the similarity of his catechisms with those in *TDK* shows no

real difference between the two systems. However *J&B* does state that the Moderns omitted various parts of the ceremonies, but is vague on details. As the author of *Shibboleth* was a Modern mason, it can be assumed that, when he omits or modifies parts of the *J&B* text, he is recording genuine Modern practices, or at least those used in the Modern lodges with which he was familiar. This is the importance of his pamphlet as the difference between the two systems, Antient and Modern, has been up to now a matter for conjecture (Specific differences will be referred to later).

Though the author of *Shibboleth* was a Modern mason of knowledge and presumably experience, a comparison of his text and *J&B* makes it indisputable that he used the latter as an *aide-mémoire*. It will be noted nevertheless that in addition to modifications to show Modern practices, there are a number of minor variations which give the impression that the author was using his personal knowledge of Modern practices to correct what appears in *J&B* when this gave unacceptable Antient wording. To use *J&B* was of course sensible and normal as it was the best written text then available. There is ample evidence that *J&B* was used by English masons almost as a ritual for many decades.

Before considering the differences between *Shibboleth*'s Modern ritual and *J&B*'s Antient one, it is necessary to stress that neither Grand Lodge had a fixed ritual; though there is evidence that the Antients were more strictly controlled than the Moderns. There were without doubt variations between lodges of the same Grand Lodge, some possibly major. As a result, it cannot be claimed that *Shibboleth*'s ceremonies do more than record, more correctly than *J&B*, the trend of Modern ceremonies in 1765.

Major Differences in the Ceremonies

The Chamber of Contemplation. (p 18) The practice of keeping the candidate, after he had been prepared, in a darkened room for half an hour or more, was normal in French lodges and probably in Antients lodges in Britain. *J&B* describes this in his text, but *Shibboleth* does not. We may assume that the Chamber of Contemplation was not normal Modern practice.

The Reception of the Candidate. (p 19) In *Shibboleth*'s account of the candidate's reception, he is received at the door by Deacons. This may be no more than a careless error, either by the author or his printer, as in the catechism (p 23) a Warden receives him. In *J&B*'s text, he is received by the Wardens. In view of the fact that Deacons are not mentioned again and that, in *Shibboleth*, it is the JW who removes the hoodwink, an error is the most likely solution. However, when the *Shibboleth* candidate enters, he is not deliberately alarmed as described in *J&B*. This was a French custom and may have been an Antient one, but we know that it was actually discouraged by the Moderns.

Circumambulations and Confrontations. (p 19) In the *J&B* text, these are elaborate and formal—some lodges actually having nine circumambulations. *Shibboleth* treats them much less formally, omitting several given by *J&B*. That this procedure was considered as important by the Antients seems to be confirmed by the fact that they were adopted in full in the ritual decided upon at the Union in 1813. When the Union ritual was being decided upon, the Antients usually, though not always, appear to have had their views accepted.

Prayers (p 21) Not only is the prayer on admission, given in full by *J&B*, omitted by *Shibboleth* but the author is definite that it was not Modern practice in 1765, *viz*

'Formerly Masons, upon the admittance of a new member, used a prayer which the Moderns omit'.

Mop and Pail ceremony (p 21) There is no reference in *Shibboleth* to the candidate destroying the lodge at the end of the initiation, though the brethren are mentioned as preparing the floor diagram. This may have been no more than the moving of the three candles, the VSL and the Wardens' columns. It seems probable that the responsibility for the preparation of the lodge and its removal was the duty of the Tyler who was paid for this task. It will be appreciated that the members of Modern lodges were usually of a higher social standing than the Antients; and this may account for the disappearance of this somewhat ribald custom.

The Obligations (pp 20, 29 & 32) Here we find minor as well as major differences. *Shibboleth*'s Entered Apprentice's is taken in the presence of the 'Omniscient Jehovah'. Possibly this is only a lodge variation as *J&B* refers to some lodges using 'Almighty God' or the 'G A O U' *Shibboleth* also omits 'hale' and later for 'stint it' has 'stick it'. Such variations may have been printers' errors or lodge traditions, but the omission at the end of the EA penalty of 'at low water mark, a cable's length from the shore where the tide ebbs and flows twice in twenty-four hours' must have been deliberate. As *Shibboleth* also omits all details of the penalties (though not of the signs) of the other degrees, one may speculate that, even as early as 1765, there was some revulsion to the unnecessarily gruesome and impracticable phraseology. Unfortunately, at the Union, the Antient texts were adopted in full—a decision which still has unhappy repercussions.

The Degree Songs During the initiation ceremony, *Shibboleth* omits references to the EA's Song when the candidate's health is being drunk. This may be an error of omission, but the author writes 'the fellow-craft's lecture

is always closed with a song'. (p 30) He also makes no reference to the Master's Song. We know that Modern meetings were considered too convivial by the Antients so it is possible that all the songs were used by the Moderns when the brethren were 'regaling themselves' and not during the actual ceremony.

Calling-Off and Calling-On (pp 23 and 28) The ceremonies of calling-off and calling-on are not described in full in *Shibboleth* but the text suggests they were not so elaborate as those in *J&B*. The author gives the impression that *J&B*'s cumbersome procedure was modified into something simpler by the Moderns who, in any event, normally had no Deacons to carry the messages around the lodge. The suggestion of simplification receives some confirmation in the shorter ceremony adopted at the Union in which Deacons play no part.

The Lectures (pp 23–34) The Lectures and catechisms in *Shibboleth* are shorter than those in *J&B* but a study of them is complicated by the fact that parts are not given in the same catechism form. However, where they are *verbatim*, their similarity with *J&B* shows that the author of *Shibboleth* worked with a copy of *J&B* beside him. We can be certain therefore that alterations or omissions would have been deliberate. For example, though most of the EA Lecture in *Shibboleth* follows *J&B* exactly, the former omits all questions about the size and shape of the lodge—questions and answers subsequently removed in 1813 to the Explanation of the First Degree Tracing Board. There are also major omissions in the FC's Lecture where all reference to the two pillars are omitted and can be found, after the Union, in the Explanation of the Second Degree Tracing Board. In the MM degree, there are no questions and answers at all.

Such omissions would certainly have curtailed the length of the ceremonies, thus providing grounds for the

complaints by the senior members of the Antients Grand Lodge, particularly the Grand Secretary, that the Moderns neglected the ceremonies in favour of social activities. Nevertheless *Shibboleth* states that the ceremonies ended 'generally eleven at night' which hardly can have provided excessive time for such activities.

The following are some examples, apparently deliberate, of major curtailments or amalgamations used by *Shibboleth* which would have shortened the ceremonies considerably:

Pages 23–24 Referring to the method of entry, circumambulations and oppositions.

Q. How did he dispose of you?

A. He [the JW] presented me to the Master who asked him several questions relative to myself and the fraternity.

Page 24 The procedure for taking the Obligation.

Q. In what did he [the SW] instruct you?

A. In the forms pre-requisite to my taking the solemn oath enjoined on all Masons.

Pages 24–25 Referring to the three great lights, while omitting all reference to the three lesser ones.

Q. Are they [the three great lights] of no other use to the Lodge?

A. Doubtless; from the bible we learn the rise and progress of the art through a long period of time, by the square and compass we are directed to the practical use of it.

Qualifications for Advancement (pp 28 and 30) The need for additional knowledge before qualifying for advancement to a higher degree is mentioned. 'As time will rarely admit, a fellow-craft is seldom made on the same night with an entered apprentice, nor in honour to the society without some time in the former station and giving some evidence of an improving genius.' and then later 'No Mas-

ter is chosen by seniority, but for his merit; a person to obtain this degree, must be skilled in the craft, versed in the forms and customs of it, and esteemed by the lodge in which he has served in the inferior stations.' Neither *TDK* or *J&B* mention such qualifications as needed for degree advancement; though in a short version of the installation of a master of a lodge, both stress the need for high masonic qualifications.

There is no means of finding out whether *Shibboleth*'s admirable sentiments were carried out in practice but they may be considered as the prototypes of the questions asked before passing and raising.

The Master's Part (pp 30–34) This is not given *verbatim*, except for a shortened version of the actual murder. The essential parts of the story are recorded but all references to the finding of the body, the capture of the assassins and the substituted secrets do not appear. From the text, it is not possible to decide what was the Modern ceremony but *Shibboleth* suggests curtailment of the Antient story. After describing quite accurately the drama, we find 'If some lodges still retain these forms, the major part reject them as fables and weak conjecture...'.

Some Significant Minor Variations in the Text

The Tyler (p 17) *Shibboleth* notes that the Tyler is sometimes paid for his attendance. The omission of such a practical detail of lodge administration by *J&B* casts a doubt on how much the authors of the 1760–1762 exposures really knew about masonry, other than what could be obtained by clandestine visiting. Its inclusion certainly strengthens the idea that the author of *Shibboleth* was, or had been, a working mason.

The Junior Warden (p 18) *Shibboleth*'s comment that the JW 'sits to the southward of the lodge ... the better to

observe the men at their work' is curious wording. One can only speculate whether it really did represent Modern working or whether it was only a slipshod precis of the more usual words.

The Cable-Tow (p 19) The Cable-Tow is omitted from *Shibboleth*'s preparation of the Candidate, so there is nothing to show whether it was not Modern procedure or another of those omissions of the old customs about which the Antients complained. A Cable-Tow (as three miles) appears elsewhere in *Shibboleth* simply as a distance within which a lodge summons had to be obeyed.

Questions asked of the Candidate (pp 19–20) In the *J&B* text the questions at the start of the Initiation are asked partly by the Wardens outside the door of the lodge and partly by the Master after the Candidate's entry. In *Shibboleth*, they are all asked just before the Obligation inside. *J&B*'s procedure seems to have been the result of his having plagiarised two sources for his exposure and muddled them. The post-Union decision, following *Shibboleth* generally, suggests that questions inside the door was correct.

Restoration of Light (pp 19 and 24) The *J&B* and *Shibboleth* texts are confusing as they both give the restoration of light, in their descriptions of the ceremony, before the Obligation while, in their catechisms, they give it after. That the latter is correct is confirmed by later independent sources, so *Shibboleth*'s version can only be due to careless copying of *J&B*'s plagiarism from the *Trahi*.

Mosaic Palace and Laced Tuft. *Shibboleth* does not mention either of these, the author wisely refraining from getting involved in the confusion caused by the French mistranslations of the 1730 *MD* and the further mistranslations back into English in the *Master Key* and *J&B*. In this, the author shows more sense than several contemporary commentators, including the present writer, who have wasted much time on this subject.

Fees (p 22) The author confirms his knowledge of practical lodge administration by his reference to fees that the candidate has to pay for his installation. Neither *TDK* or *J&B* mention this subject, though the former complains bitterly about lodge fees in his Introduction.

Working Tools (p 25) *Shibboleth* adds 'six hours to sleep to refresh my body, and qualify me for the discharge of the other offices'. *J&B* only accounts for 18 out of the 24 hours of the day; an error that was corrected at the Union, if not before.

Geometry (p 26) In *J&B*, Geometry is listed as the fifth liberal art. In *Shibboleth*, it is replaced at the head of the list. This is an interesting change as it is in accordance with the importance with which Geometry was held in the earlier group of exposures, notably *MD*. If Geometry's first place was, in fact, the Modern procedure—and there is no reason to doubt this—it did not retain its importance, presumably under Antient pressure and, at the Union, reverted to its fifth place in the list.

C. *Masonic Organisation and the Remainder of the Charges* (pp 35–43)

The third part of *Shibboleth* is also not original, except for its final paragraph. As before, the author has no hesitation in using the writings of previous authors without acknowledgement. Much is taken from Scott's *Pocket Companion*, either the second edition of 1759 or the third of 1764. All the material could equally well have been found in Entick's 1756 *Book of Constitutions*.

Shibboleth (pp 36–37) then refers to the foundation and work of the Committee of Charity. It gives an abridged account of the inaugural meetings which are given in full in Anderson's 1738 *Book of Constitutions*. Whether the

author used this or one of the other sources referred to above cannot be decided from the text.

The next few pages (pp 38-42) are extracts from masonic regulations. These were based on Payne's *Old Regulations* of 1721 and Anderson's *New Regulations* in the 1738 *Book of Constitutions*. As already explained, they were revised by Rev. John Entick but he copied much of the original Payne/Anderson wording with the result that this can be found in a number of places in *Shibboleth*. Anderson's *Books of Constitutions* have been reprinted several times and are thus far more accessible to the modern reader than either Scott's *Pocket Companions* or Entick's 1756 *Constitutions*. A comparison of Anderson's *Regulations* with *Shibboleth* will show how little was changed in masonic administration between the first Grand Lodge and the middle of the 18th century. There was inflation of course, and it will be noted that the fee for a new lodge rose from 2 to 12 guineas during this period and that the initiation fee was fixed, apparently for the first time, as 'not less than one guinea'. When one compares the value of money then and now, it will be appreciated how much more, comparatively, our early brethren paid for their masonry than we do.

Shibboleth closes (pp 43-44) with, in an abridged form as usual, the Charges to a mason which were started on pages 15-16 of the exposure. (Those given here omit Charges No V, Of the Management of the Craft in Working; and No VII concerning Law-Suits.)

VI Charge Concerning Masonic Behaviour

1. In the Lodge before closing
2. After the Lodge is closed and the Brethren not gone
3. At Meeting without Strangers but not in a formed Lodge
4. In Presence of Strangers not Masons
5. Towards a foreign Brother or Stranger

6. Behind a Brother's Back as well as before his Face

The final paragraph on p 44 is an eulogy on masonry and seems to be one of the few items of completely original work in the exposure.

Conclusion

The author of *Shibboleth*, though he was a Pass'd Master who professed a great liking for the Craft, can have no other claim on our admiration. He ignores all the Obligations which he describes in detail, and one must assume that he was hoping to make money from his pamphlet. However, it was not sufficiently detailed and there are too many omissions for it to have been of real use as a ritual, so it cannot have been a financial success. The number of editions into which *Shibboleth* ran is not known for certain but only copies of one English edition have been found and there were possibly two editions in Ireland.

The success of *Shibboleth* may be judged by its extreme rarity, suggesting that it only had a small circulation and that few bothered to preserve their copy or use it in lodge. It could never compete with *TDK*, *J&B* or even the less well-known but much fuller, *Hiram*, as far as use as a ritual; or the various *Pocket Companions* for Charges and Regulations. It is a reasonably produced document with the usual number of misprints and minor errors normal for the period.

Shibboleth, in spite of these criticisms, is of importance to those who are interested in the development of masonic ritual. The ritual and ceremonies given earlier in *TDK* and *J&B* are those of the Antient Grand Lodge. The members of the Antient Grand Lodge complained that the Moderns no longer practised true masonry. Their claims, made vociferously by their Grand Secretary, Laurence Dermott, accused the Moderns of altering the ceremonies:

1. By transcribing the methods of recognition of the

first two degrees and using an incorrect word for the Master's Part.

2. In omitting prayers and generally de-Christianizing the ritual.

3. Abbreviating the degree rituals and the lectures which followed.

4. Using Wardens to conduct candidates instead of the Deacons who were used by the Antients.

5. Having no esoteric ceremony for installing the Master of a lodge.

A study of *Shibboleth* will show that it complies almost completely with all these omissions and alterations thus proving that its ceremonies are, in fact, those of a Modern Lodge of 1765. It seems to be the only document of this period that does give the genuine Modern procedure and, even if it did not have other points of interest, it would be worth studying for this alone.

NOTE

It will be seen that the author of *Shibboleth* refers to Deacons on a number of occasions in his accounts of the ceremonies. In most places where there is a reference to a Deacon, the author is, as can be seen by a reference to *J&B*, doing no more than copying the earlier exposure. However, it must be appreciated that certain lodges, calling themselves Moderns and constituted by the Premier Grand Lodge, did not agree with some or all of the 1730–1739 changes. Such lodges may have had Deacons but, since such officers were not approved by their Grand Lodge, they may in some cases have called them by other names, such as 'Assistants'. It is important therefore not to be categorical about it always being an error when they are mentioned in Modern lodges as in *Shibboleth*.

The interested reader should consult *AQC* 56 and 57 by J. Heron Lepper and the Prestonian Lecture for 1985 by Sinclair Bruce.

SHIBBOLETH:

OR,

Every Man a Free-Mason.

CONTAINING

A HISTORY

OF THE

RISE, PROGRESS, AND PRESENT STATE,

OF THAT

ANCIENT AND NOBLE ORDER.

LIKEWISE

The true and Original Form used in making a FREE-MASON; with the Lectures, Oaths, and Obligations, of each Degree. ---- The Sign, Token, and Word, by the Observation of which a Person may gain Admittance into any Lodge, and pass for a FREE and ACCEPTED MASON. With many curious Observations and Remarks, worthy the Notice of Free Masons, and others.

By a PASS'D MASTER.

TO WHICH IS ADDED,

A NEW and COMPLETE LIST of the Regular and Constituted Lodges, &c.

LONDON,

Printed for J. COOKE, at the Shakespear's Head, in Pater-noster-Row. 1765.

[Price One Shilling.]

(1)

SHIBBOLETH
or
EVERY MAN a FREE-MASON.

The grand Institution of the Society of Free and Accepted Masons, evidently tends to two most important ends; the furtherance of society, and promotion of the social virtues. The former aggrandizes, the latter adorns human nature, while they jointly render it the apparent produce of an Almighty Fiat.

By the one we discover the symmetry and order of objects around us; by the other we learn our general connection as dependant beings; and, by their united influence, they conduce to render us truly pious and good men.

Masonry, as it relates to science, derives its origin from that branch of the liberal arts, termed Geometry, or the Doctrine of Mensuration of Lines, Superficies, Solids, &c. and may be deduced from very remote periods of time. With respect to its social institutions, they appear to have naturally resulted from

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their obvious utility, both in the improvement of the art, and increase of its proficients.

Whoever has perused former productions on this subject, cannot but have discerned the intricacy arising from the want of distinction between these two material points, which we shall thereof endeavour to discuss by considering

1. The science itself, with every branch relative thereto.
2. The social institution, with its various forms and ceremonies, as resulting from the former.

These points properly defined, we presume, will not only free that venerable body from the obloquy of the weak and wicked, but tend to its honour and increase.

To begin with the first: Masonry appears to have been cultivated by the antediluvian world, as we read in the book of Genesis, that Jabal, one of the descendants of Lamach, erected an edifice composed of wood and stone, a work wholly impracticable, without some knowledge of the principles of geometry, and that branch particularly, which relates to Masonry.

As all the other sciences are founded on Geometry, or, in other words, are governed by an exact adherence to the rule of proportion; this may be deemed the Mother-art, or Handmaid of the delights and conveniences of human life. That this position is more than conjecture, we can prove, by referring you to the Mosaic account of the progress of Science, wherein we learn, that after *Jabal* had disco-

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-vered the doctrine of numbers, *Jubal* his brother found out the art of Music, an invention evidently arising from the former; as music is nothing more than a due proportion of sounds. Tubal Cain soon after became an artificer in metal, and his daughter invented the method of weaving.

These antediluvian favourites of the liberal arts, in order to perpetuate their discoveries, and prompt posterity to farther investigation, wrote the sciences they had found out, on two pillars, the one of marble, which could not be burned, and the other named *Laternes*, which would not sink in the water.

In process of time, Masonry arrived at an eminent pitch; and we read, that in the year of the world 1810, at the building of Babylon, the art was in such estimation, that king Nimrod patronized it by his personal sanction; and when Nineveh, and other Eastern cities were to be built, sent several Masons to accomplish those important undertakings.

In the year of the world 2084, flourished an eminent artist, called Hermes, to whose tuition were committed the sons of many lords, and considerable persons, who, from the vast increase of their off-spring, were rendered incapable of supplying them all with a competent sustenance.

These sons, therefore, Hermes instructed in the science of Geometry, and taught them the construction of churches, temples, towers and castles.

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Euclid, an eminent mathematician, who lived many years after, appears to have instructed Hiram Abif, an expert workman of Tyre, who was sent at the request of king Solomon, to preside over the completion of that memorable temple of Jerusalem, begun by David, and, at his death, strongly enjoined on his son.

This important work was carried on a considerable number of years under the direction of Hiram, and at length effected in the year of the world 3000, from which period we may date the confirmation of the art of Masonry.

Mannon Grecus, a pupil of Hiram, taught the art to one Carolus Marcil, afterwards elected king of France, from whence it was brought into England, in the time of king Athelstan, who ordered an assembly to be held annually at York; and this was the first introduction of Masonry into England.

Edwin, brother of Athelstan, honoured the Masons with his peculiar esteem, and obtained from his brother a charter, to hold the above-mentioned assembly, for the promotion of the society.

Edwin's seat was at a place now called Auldby, six miles from the city of York; where was instituted the first *regular* Grand Lodge, held in this kingdom.

When the assembly was convened, it was ordered that all Masons, who had any writing, or information of the charges and manners

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relative to the society, should produce and communicate such for their general benefit. In consequence of this order, some were produced in Greek, some in French, some in Latin, some in English, and some in other languages, and it appearing that they tended in general to the one main drift; he commanded, that they should be digested in form, as the rule and standard of their future procedure, as well as those of posterity; and this form has, upon the whole, been retained to the present day; which is the next branch that we proposed to discuss.

From the earliest traces of history, both sacred and prophane, it is evident, that the Masons were no less sollicitous for the improvement of their members in virtue, than in science; and we read, that when Nimrod sent artificers at the desire of his cousin the king of Nineveh, to complete the building of that city, he gave them the following charge: 'That they should be true to each other, and serve their Lord truly for their pay, so that their Master, or Supervisor, might have honour, and all that belonged unto him.'— This was the first charge delivered to the Craft.

It further appears, that the ancient Masons were extremely tenacious of a fair report, by the address of Hermes, to the parents of his pupils: 'If,' said he, 'you will commit to me the government of your children, I will teach them one of the seven sciences, by

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'following which they may live honestly, as men should; on condition that I may have power to rule them, as the science ought to be ruled.' At the first lodge held in England, this apparently benevolent charge was given, among others: 'That they should be true to each other, without exception, and should be obliged to relieve their brothers necessities, or put them to labour, and reward them accordingly.'

Thus we find, that this society, from its earliest institution, tends as much to the improvement of the mind in virtue, as in knowledge; the two grand ornaments of rational beings.

As the society of Masons, in its primaeval state, was composed of professed artificers, and consequently confined within a more narrow limit than in its present; which seems rather adapted to the grand purposes of brotherly love, and mutual assistance; the term of FREE and ACCEPTED Masons was introduced, to intimate, that the qualities, rather than art, of a man, entitled to him of a fellowship in that body.

In the year 1691 Lodges were constituted, and quarterly communications held, when members of all ranks, from the duke to the peasant, were admitted without respect to person. The expence of admission was, indeed, wisely adapted to the rank and condition of the new member, though the honour conferred dignified the meanest, as much as the most opulent. In short, the grand end of

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this honourable institution is, to promote trade, and social friendship, without compulsion or restriction, and therefore deserves the esteem of every citizen of the world.

In order to display at large the principles of the ancient and modern Masons, it will be necessary to recite some of the most important charges; we shall therefore begin with the former.

That no Mason shall undertake any work, unless assured of his ability for the same; and that but upon the most reasonable terms, that the Craft be not brought into disgrace.

That no Mason shall supplant another, or take an apprentice but for the term of seven years; and that not unless he has sufficient occupation to employ him.

That no Mason shall undertake the work of a man, who will not attend its execution.

That every master shall pay his fellow according to his merit in the Craft.

That no Mason shall injure his brother by vile detraction.

That no fellow within the lodge, or without, shall reproach another, without just cause.

That every Mason shall reverence his elder.

That no Mason shall be a common Gamester, to the disgrace of his Craft, or a Sycophant, Parasite, or Pimp.

That no fellow go into the town in the night-time, except with a fellow who may attest, that he was honest company.

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That every master and fellow, who has trespassed against the Craft, shall stand to the award of the masters and fellows, and if they cannot reconcile the parties, then proceed to common law.

That every Mason receive and cherish strange fellows, when they come from other countries; and, if possible, give them employ, otherwise supply them with money sufficient to carry them to the next lodge.

That every Mason shall truly serve his Lord for his pay, and every master truly finish his work, provided he receives his just demand.

Whoever revises these several charges with an unprejudiced eye, must concur with us in acknowledging their direct tendency to promote industry, integrity, and the general good of mankind, as well as reflect much honour on this ancient institution.

In the reign of king Edward III. Masonry became more general, and underwent several improvements both with respect to its forms and charges, as appears from the following ordinations:

1. That hereafter, at the admission of a brother, the constitutions, charges, and monitions should be read by the master or warden.

2. That master Masons, or masters of work, should be examined with respect to their ability and integrity.

3. That when the master and wardens meet in a lodge, the sheriff, if need be, or the mayor or aldermen, if a brother, where the

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chapter is held, shall be made fellow and sociate to the master, in helping him against rebels, and for supporting the rights of the realm.

4. That entered apprentices, at their making, shall not be chargeable with theft, nor associating with thieves. That the fellow Craft shall travel, or work honestly for their pay, be true to the king of England, the realm, and the lodge.

5. That if any of the fraternity should be refractory, or disobedient to the Grand Master's orders, and should persist in such behaviour after suitable admonition; such a one should renounce Masonry, and be no more of the Craft: for this cause chiefly, have these ordinations passed, that Masons of every rank and degree should deport themselves in a manner becoming their profession.

Richard II. on ascending the throne of his grandfather, enjoined William of Wickham, bishop of Winchester, their Grand Master, to superintend the rebuilding of Westminster-hall, and new colleges at Oxford.

Masonry also flourished under Henry IV. who ordained Thomas Fitz-Allen, Earl of Surrey, Grand Master; but met with much opposition from the Commons, during the minority of Henry VI. A.D. 1425. when the following statute was enacted:

'Whereas, by the annual assemblies and intrigues of Masons, the statutes relating to labourers are flagrantly violated, the laws subverted, and the Commons in general in-

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jured: Our Sovereign Lord the King, desirous of obviating their grievances, with the advice and consent of the Commons, hath ordained, and established that such chapters shall not be hereafter holden; and that if any should be convicted thereof, it shall be adjudged felony; and that the other Masons, who attend such chapters, be punished with imprisonment, fine and ransom, at the king's will.'

But the Masons, conscious of their integrity, and the utility of their institutions, continued their assemblies, regardless of this menacing act, which they never sought to have repealed, not presuming to meddle with state affairs, and as prohibited by their own laws to engage in combinations; till, at length, the noise ceased without the statute having been put in force.

From this period, to the Union of the two kingdoms, Masonry was at a low ebb, through the dreadful broils between the houses of York and Lancaster; but this ceasing, and the Union effected, it began to revive, though Queen Elizabeth was no patron of architecture.

As in the present, so in former days, idle notions were conceived concerning the practices of Masons, without even the shadow of reason; it was insinuated to that Princess, that Masons had secrets, which they were bound, by solemn oath to retain; she therefore began to entertain the like vague opinion concerning them; and on St. John's Day, 1561, sent an armed body to dissolve their annual assembly.

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Sir Thomas Sackville, then Grand Master, piqued at the indignity offered to that respectable body, sent several principal officers of state, who were Masons, to vindicate the society from unjust aspersions, and assure her Majesty of its patriotism and loyalty; after which she was pleased to honour them with acts of her royal favour.

In the beginning of the reign of James I. the art of Masonry was greatly refined, thro' the unparalleled skill of Inigo Jones, then Grand Master, to whom the best Craftsmen resorted from all parts, and met with the greatest encouragement. That celebrated artificer was annually re-chosen, till 1618, when William, Earl of Pembroke, was chosen, and approved by the king, Inigo Jones being appointed Deputy Grand Master. At the same time, many persons, eminent for their integrity and learning, were admitted; but civil wars unhappily breaking out, prevented their frequent assemblies.

From this time, to the year 1663, the society rather declined than increased; but at length underwent the following regulations, through the means of the Earl of St. Albans, Grand Master, Sir John Denham, Deputy Grand, Sir Christopher Wren, and Mr John Webb, Wardens.

1. That no person be accepted a Free Mason, unless in a regular lodge, wherein the forms of the institution are minutely observed.

2. That no person be hereafter accepted, unless of able body, honest parentage, and good reputation.

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3. That no person, who shall be accepted a Free Mason, shall be admitted into any lodge, until he has brought a certificate of the time and place of his acceptation, from the Master of the lodge where he was made. And the Master shall enroll the same in parchment, and shall give an account of such acceptations at every general assembly.

4. That every person, who is now a Free Mason, shall produce to the Master a note of the time of his acceptation, in order that it may be enrolled according to the rank of the brother, and that the whole company may the better observe the precedency.

5. That for the future, the fraternity of Masons shall be governed by one Grand Master, and as many Wardens as the society shall appoint at every general assembly.

6. That no person shall be accepted, unless he be twenty years of age, and upwards.

If we observe the progress of this institution, we cannot but discover, at the same time, the wisdom of its various regulations, so naturally tending to its advancement in skill, numbers, and dignity, as well as a palpable refutation of the calumnies suggested by those sordid beings, whose sole concern centers in a care for their own miserable existence, independent of the wellfare of society in general.

King William, that eminent friend of mankind, and patron of liberty, greatly promoted the interests of the Craft; appointed the palace of Greenwich to be an hospital for old

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and disabled seamen, and ordered it to be finished after the old design of Inigo Jones.

Masonry arrived at its meridian lustre, through the patronage and assistance of the greatest and wisest men of the nation; and in the year 1718, John Theophilus Desaguliers, FRS was appointed Grand Master, and in 1720, was succeeded by Mr. George Paye. [Payne, Ed] The brethren were now requested to bring to the Grand Lodge any ancient writings or records, they might have in their possession, that respected Masonry, in order to be revised, and carefully transcribed for the use of the lodges then constituted, and power was vested in the Grand Master, of appointing his Deputy, and also his Grand Wardens, agreeable to ancient custom.

In the year 1721, the Grand Lodge was held in due and ample form at the Queen's Arms, in St. Paul's Churchyard, where several noble personages were admitted, and among the rest the present Earl of Chesterfield, that standard of refined wit and genuine humour. Dr Desaguliers delivered an excellent oration in praise of the Craft; the Duke of Wharton made several regulations, and their constitutions and laws were collected into one body by his order, and printed for the benefit of future lodges.

The following year many clergymen, gentlemen, and merchants gained admission into this venerable society. From this period, to the present, the Craft have been honoured, not only by the patronage, but membership of

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the principal nobility of the kingdom, and still continues the most antient and public-spirited society in the universe.

Having thus, according to our proposal, recounted the rise, progress, and acting principles of the Masons, we leave the impartial reader to draw his own inferences, and for a full display of the moral tendency of the institution, shall conclude this part of our work with the following memorable transcript:

'I must now (says an eminent Grand at the conclusion of a general charge) enjoin you to be careful and diligent in enquiring into the characters of those who shall solicit admission into this honourable society; I forewarn you not to admit, or ever recommend to be initiated Masons, drunkards, reprobates, tale-bearers, lyars, litigous, profane, or illiterate persons; especially beware of such as desire admission from selfish views; all which principles are subversive of morality and good order, and repugnant to the constitution of *Free* and *Accepted* Masons. If any such have already crept in amongst us, through the negligence or ignorance of the watchmen upon the walls, hard is our lot.—For most dangerous are man's enemies, when they are of his own house. Let these be ever excluded the congregation of the faithful; let their names be erased out of the book, and consigned to eternal oblivion.'

It must be ovious to the candid reader, that the flourishing condition of the fraternity in

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England, from this period to the present year, must have resulted from the tendency of its laws and institutions. By the wise and united endeavours of this august body, the noble art has been extensively propagated; and, indeed, the complete restoration of every thing truly great and elegant in architecture, seems to have been effected in these happy isles. Such considerations, one would think sufficient to silence the clamour of spleen and ill-nature, but if they do not, let the envious rail, and the morose sneer; let the inquisitive pry, and the curious search; the Craft will retain their honour and good fellowship, so long as they pursue the paths of justice and virtue, and adorn their profession and society by an inflexible adherence to the maxims of truth and honour.

To display a general view of the ruling principles, and leading opinions of the fraternity, it will be necessary to cite some particular heads of the distinct charges given at the making of new brethren, or whenever the Master shall think proper to appoint. Concerning religion, a Mason is bound to regard the moral law, or grand rule of equity between man and man; but with respect to particular notions, modes of faith and worship, and the like, they are left to judge for themselves; suffice it they be good men and true, or men of principle and integrity.

With respect to the civil establishment, a Mason is obliged to conform to the laws of the place in which he resides, to avoid all combination against the peace and order of go-

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vernment, to reverence magistrates, and to behave courteously towards all men.

A Lodge is an assembly, or duly regulated society of the Craft; and it is the duty of every brother to belong to some ONE, and to submit to its general regulations. In the primaeval state of Masonry, no Master or Fellow could absent himself from the lodge, without incurring much censure, unless he could make it appear to the Wardens, that his absence resulted from immediate necessity.

None can be admitted members of a lodge, but good and true men, free born, and at age of discretion; bondmen, women, and immoral persons are, in general, excluded.

Masons reject all partiality, and confer honour and preferment on real merit alone; their dignified offices can therefore only be obtained by an assiduous application to the art, and the cultivation of a good repute amongst men in general. Promotion cannot be acquired in the society, but by gradation; no brother can be a Warden, until he has passed the degree of a Fellow-Craft, nor a Master, till he has acted as Warden, nor Grand-Warden, till he has been Master of a lodge, nor Grand-Master unless he has been a Fellow Craft before his election; who must also be nobly born, a gentleman of fashion, an eminent scholar, a curious artist, or a person of singular merit in the general opinion of lodges.

Rulers supreme and subordinate, are to be obeyed in their respective stations, by all the brethren, with all humility, love, and alacrity.

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Having thus concisely described the state and condition of the Craft both ancient and modern, we proceed, pursuant to our design, to relate the chief forms and ceremonies, used in opening a lodge, making of members, prefering from one degree of office to another, with the lectures used by the several ranks from the apprentice or initiate, to the complete master of the art. We begin with the ceremony of opening a lodge.

A sufficient number of the brethren being convened, which must be at least one master, three fellow-crafts, and two apprentices, together with two officers, called senior and junior wardens, who are to superintend the execution of the masters order; the master commands the junior warden to see that the lodge is tyled.

The tyler is a guard or centinel placed at the lodge-door, to give the sign when one craves admittance, that the wardens may examine his credentials; he is always one of the brethren, and sometimes is paid for his attendance.

The officers then seat themselves in the following order. The Junior Deacon, whose business is to carry messages from the Senior to the Junior Warden, sits at the back of the Senior Warden, or, if he permits, at his right hand. The Senior Deacon, whose business is to carry messages from the master to the Senior Warden sits at the back of the master, or, if he permits, at his right hand.

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The Junior Warden sits to the southward of the lodge, and the Senior to the westward; the former in order better to observe the men at their work; the latter to close the lodge, and dismiss the men from their labour.

The master sits in the east, in allusion to the rising of the sun, to his opening his lodge, and setting his men to work.

The officers and men being thus arranged according to their respective ranks; the Master taking off his hat, declares the lodge open, forbidding, at the same time, all prophane discourse, and indecent behaviour under whatever penalty the majority shall think proper to inflict.

This said, he puts on his hat, and strikes the table three times with a small wooden mallet, the rest of the brethren being uncovered; they then sit down, drink and converse promiscuously.

Having refreshed themselves a little, silence is commanded; and if any person is to be made or initiated into the society, the Master asks if the gentleman proposed is ready, and being answered in the affirmative, the Senior and Junior Wardens, and an assistant or two, are ordered to go and prepare him for admission.

This ceremony is thus performed: Having obtained from a frank declaration of his desire of being made a Mason, his name, profession, and place of abode, they divest him of all kinds of metal whether gold, silver, brass or copper,

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make bare his right knee, slip down the heel of his left shoe, tye a handkerchief over his eyes, and in this condition lead him into the room, adjoining the lodge, where the Tyler stands at the door. During the preparation of the candidate, the brethren in the lodge are putting all things in readiness for his reception there.

The form of a lodge is drawn on the floor, as before represented, the bible is placed opened at the Evangelist St. John; the officers and brethren are arranged according to their respective degrees, the room is illuminated, and three lighted tapers placed in triangular form on the table, and in the midst of the drawing on the floor.

These things done, the proposer and conductors of the candidate by the sign of three knocks inform the Master that they wait for admittance; the Master then answers with three strokes, demanding who addressed himself to him; the candidate then replies as prompted; 'One who requests the fellowship of this worshipful lodge:' on which the door is opened, and the Deacons lay hold of his right, and left hand, conduct him three times round the room, and bring him up to the foot of the drawing, with his face towards the Master.

The Master, then seated at the upper end of the drawing, demands, if of his own free choice, he desires to become a Mason, and upon his reply in the affirmative, pronounces, 'Let him see the light,' and the handkerchief

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is immediately removed from his eyes by the Junior Warden.

He is then directed to advance at three paces to a stool placed at the foot of a chair. Upon this chair are laid the rule and compass, and having kneeled with the bare knee, one of the Wardens addresses him to this effect. 'You are now entering into a respectable society, which admits of nothing repugnant to law, religion or morality, nor inconsistent with the allegiance due to his Majesty. Then the Master (the compasses being held to his naked left breast, and his right hand laid on the bible) says, 'Do you promise to keep inviolably secret the forms and ceremonies, rites and customs of FREE and ACCEPTED Masons, and never disclose them except to a brother at a lodge and in the presence of the Master,' and on his replying, I do; the following is dictated to him after the Master.

'I C. D. of my own voluntary choice, in the presence of the great omniscient Jehovah, and this right Worshipful Lodge, dedicated to St. John, do hereby and herein most solemnly swear, that I will ever conceal and never reveal any of the secrets or mysteries of Free-Masonry, that shall be delivered to me now, or at any time hereafter, except to a true and lawful brother, or in a true and lawful lodge of brothers and fellows, him or them whom I shall find to be such, after just trial and due examination.

'I furthermore do swear, that I will not write it, print it, cut it, paint it, stick it,

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mark it, stain it, or engrave it, or cause it so to be done on any thing whatsoever, whereby the secret art may be unlawfully obtained.

'This I swear with a stedfast resolution, to perform, without hesitation, mental reservation, or self-evasion of mind, under the severe penalty of having my throat cut across, my tongue torn out by the roots, and buried in the sands of the sea. So help me God to perform this my initiating obligation.' (He kisses the book.)

The form of this oath differs in many lodges, though this is most in use.

Formerly Masons, upon admittance of a new member used a prayer, which the moderns omit, and as soon as the oath is taken, proceed to teach the signs, grip, and pass-word of an entered apprentice as follows.

The sign is by drawing your right hand across your throat edgeways; indicating, that an entered apprentice would sooner have his throat cut, than reveal the secrets of the Craft.

The grip is taking a brother with your right hand, and pressing hard with your thumb nail upon the first joint of the fore-finger of his right hand.

The word is whispering in his ear JACHIN.

They also explain to him, in the most accurate manner, the ornaments and emblems of the fraternity, after which his things are restored to him, and he takes his seat for the evening on the right hand of the Master.

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Having paid the fees attending his invitation, he is presented with an apron and a list of the lodges.

The brethren now congratulate the new member, and begin to drink and converse promiscuously, when the Master proposes a health to the young brother, which is drank by the whole company standing, the new Mason sitting the whole time. After this, instructed by a brother, he takes a bumper and drinks 'to the Right Worshipful the Master, the rest of the officers, and all members of the lodge, wishing them success in their private and public undertakings; to Masonry in general, and that lodge in particular, earnestly requesting their assistance;' to which they reply, that 'they will assist him.'

Having regaled themselves a little time, the Master calls to order; and commands them to instruct the new brother in what further relates to the Craft, which is done by way or catechism or lecture.

The Master then proposes the questions, and the members properly arranged, make the responses in rotation. This is termed *Working*; and when it comes to any member to answer, if through want of experience or memory he cannot comply, to attone for the defect, he rises, and putting his right hand on his left breast, makes a low bow, and it passes on to the next person on his left hand.

The most material questions and answers in what is termed the Apprentice's lecture, are the following:

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Quest. Brother, what is your and mine important concern at this time?
Ans. Right Worshipful, a secret.
Q. What is that secret?
A. *Masonry.*
Q. Are you a Mason?
A. I am so accepted amongst brothers and fellows.
Q. How was you prepared, brother?
A. I was properly neither naked nor cloathed, barefoot nor shod, deprived of all metal, and led hoodwinked to the door of the lodge by the hand of a friend, whom I afterwards found to be a brother.
Q. Being blinded, how can you be certain it was a door?
A. By finding a stoppage, and afterwards procuring an entrance.
Q. By what means did you obtain admission?
A. By three knocks.
Q. What reply was made from within?
A. Who comes there?
Q. Your answer, brother?
A. One who requests to participate of the benefits of this Right Worshipful Lodge, dedicated to St. John, as many have done before me.
Q. What was your manner of entering?
A. With three distinct steps, and a sharp instrument presented to my left breast.
Q. Who received you?
A. The Junior Warden.
Q. How did he dispose of you?

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A. He presented me to the Master, who asked him several questions relative to myself and the fraternity.

Q. What did the master then [do?] with you?

A. He ordered me to the Senior Warden in the west, to receive instructions.

Q. In what did he instruct you?

A. In the forms pre-requisite to my taking the solemn oath enjoined on all Masons.

Q. Brother, repeat the obligation?

(*Here the oath is repeated as before mentioned.*)

A toast is then given to the heart that conceals, and the tongue that never reveals.

Q. What ensued, brother?

A. I was asked what I most desired?

Q. What was your reply?

A. To be brought to light.

Q. When that was done, what were the first things you saw?

A. The bible, square and compass.

Q. What is signified thereby?

A. Three great lights in Masonry. The bible to govern our faith, the square to regulate our practice; and the compass to keep us within bounds to all men.

Q. Are they of no other use to the Craft?

A. Doubtless; from the bible we learn the rise and progress of the art through a long period of time, and by the square and compass we are directed to the practical part of it.

Q. What followed?

A. The Master took me by the right hand, and gave me the grip and word of an entered apprentice.

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(*These are then mentioned as described before.*)

Q. How did they proceed then?

A. I was by command of the Master invested with that, of which I had been deprived, brought back to the lodge to receive the benefit of a lecture, and return thanks for the honour done me in making me a Mason, and admitting me as member of this worthy society.

Q. Did the Master then present you with any thing?

A. He presented me with an apron, which he put on me, and told me that it was a badge of innocence and industry, more honourable than a star and garter, or any order of dignity that could be conferred on me at that or any time during life.

Q. What were the next things shewn you?

A. The 24 inch gauge, the square, and common gavel or setting maul.

Q. What are their uses?

A. The square, to square my work; the 24 inch gauge to measure my work, and the gavel to knock off superfluous matter, whereby the square may sit [or 'fit'?] easy and just.

Q. As all are not working Masons, pray brother explain their moral tendency.

A. The 24 inch gauge represented the manner in which the natural days should be spent, viz. six hours in work, six in acts of devotion, six in serving a friend or brother, as far as I can without injuring myself or family, and six in sleep to refresh my body, and qualify me for the discharge of the other offices.

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Q. Why had you a sharp pointed weapon presented to your naked *left* breast in particular?

A. As the left breast is nearest the heart, to indicate that my conscience, by divulging the mysteries of the art would be more keenly pricked, than it could prick my flesh at that time.

When this part of the lecture is finished, 'tis customary to pause and regale a few minutes, after which the Master proceeds thus, in questions concerning the form of a Lodge.

Q. Pray, brother, what constitutes a lodge?

A. Right Worshipful, a certain number of Masons met together to work.

Q. What number makes a lodge?

A. Five, seven, or eleven.

Q. Why do five make a lodge?

A. Because they allude in number to the five senses with which every perfect man is endued.

Q. Of what use are the five senses in Masonry?

A. Three are of great use, viz. hearing is to hear the word; seeing is to see the sign; feeling is to feel the grip, that I may know a brother in the dark, as well as in the light.

Q. Why do seven compose a lodge?

A. Because they allude in number to the liberal sciences.

Q. What are those?

A. Geometry, arethmetic, astronomy, logic, music, grammar and rhetoric.

Q. What doth geometry teach you?

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A. The art of measuring superficies, solids, &c.
Q. What doth arethmetic teach you?
A. The virtue of numbers.
Q. What doth astronomy teach you?
A. The knowledge of the heavenly bodies.
Q. What doth logic teach you?
A. The art of reasoning well and detecting falsehood.
Q. What doth music teach you?
A. The virtue of sounds.
Q. What doth grammar teach you?
A. The art of speaking well and writing with propriety.
Q. And what doth rhetorick teach you?
A. The art of embellishing discourse on any topic.
Q. Why do eleven constitute a lodge?
A. Because they allude in number to the Patriarchs, when Joseph was sold into Egypt.
Q. What supports a lodge?
A. Three great pillars, viz. wisdom, strength and beauty.
Q. Who is represented by the pillar of wisdom?
A. The Master in the East.
Q. Who the pillar of strength?
A. The Senior Warden in the West.
Q. Who by the pillar of beauty.
A. The Junior Warden in the South.
Q. Wherein appeareth the propriety of these allusions?
A. The propriety if the first appears in the Master's instructing the craft in the execution

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of their work; of the second in the Senior Warden's paying the hirelings wages, which is the support of all business; and of the last in the Junior Warden's standing in the south which is the beauty of the day, and calling the men from work to refreshment.

The Master having interrogated the brethren as long as deemed convenient, orders the men, in the form prescribed, to desist from work, and betake themselves to refresh.

As the time will rarely admit, a fellow craft is seldom made on the same night with an entered apprentice, nor in honour to the society, without having been some time in the former station, and giving some evidence of an improving genius.

As our design is to avoid tautology as well as prolixity; we shall only recite those parts of the fellow craft's lecture, which differ from those of the entered apprentice.

Q. How do you expect to attain to the degree of a fellow-craft?

A. By my knowledge of the pass-word.

Q. What is it?

A. SHIBOLETH.
(*Which signifies plenty.*)

Q. To what doth this term allude?

A. To plenty, which results always from art and industry.

Q. What was then done with you?

A. I was led twice round the lodge.

Q. Where did you meet with the first opposition?

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A. At the back of the Master, where I repeated the pass-word.

Q. What did he do with you?

A. He ordered me back to the Senior Warden to receive instructions.

Q. What instructions did he give you?

A. He taught me to shew the Master my due guard, and to take two steps upon the second step of a right angled oblong square; with my right knee bent bare, my body erect, my right hand upon the holy bible, and my left arm supported by the point of the compasses, where I took the obligation of a fellow-craft.

This obligation differs from the former, in that the person admitted swears that he will answer all signs and summonses, sent to him from a lodge of crafts if within the length of three miles; that he will not wrong a brother nor see him wronged, but give him timely notice of all aproaching danger, and that he will keep all his brother's secrets as his own, murder and treason only excepted.

The fellow craft's word is BOAZ: The sign is given by laying the right hand to the left breast keeping the thumb on a square, and holding the left hand quite upright, in order to form a square

The grip is putting the thumb nail on the second joint of a brother's right hand.

The ceremony of returning thanks for admission is the same with the entered apprentices, except the terms of the degree.

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The fellow-crafts lecture is always closed with a song adapted to the purpose, and by this time it is generally eleven at night, when the Master orders the lodge to be shut, which is performed in the same manner as that of opening it.

Nothing of Masonry must be mentioned during that night, the remainder of which is devoted to conversation, mirth, and jollity.

Whispering is deemed a great offence by Free-Masons, and always treated with marks of the highest disapprobation.

The third and last degree of Masonry, which is termed the Master, is much contested even by the brethren concerning the forms and ceremonies, as they differ greatly in the various lodges; we shall therefore mention those, which appear best authenticated, and most consistent with that dignified order.

As before observed, no Master is chosen by seniority, but for his merit; a person to obtain this degree, must be skilled in the craft, versed in the forms and customs of it, and esteemed by the lodge in which he has served in the inferior stations.

The ceremony of making a Master is never performed but in a lodge of Masters, nor can any apprentice or fellow-craft be admitted on those occasions.

The particulars are as follows:

He is prepared in the same manner as the apprentice and fellow craft; except that both shoes are taken off, his arms and breast are na-

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ked, and he gives all the words, signs and grips of the two first degrees.

The Master's pass-word is TUBAL-CASN: [Misprint for CAIN presumably] The sign is drawing the right hand across the belly; that being the penalty of the obligation. The grip is taking hold of the right hand of the Master with your right hand and pressing your fore-finger nail hard under his wrist, pulling your right foot to his; your right knee to his, and your right breast to his, with your left hand round his back, and then whisper softly in his ear MAHHABONE, but the more general word is MAC-BENAC. As the most observable parts of the lecture will afford the best display of the ceremony, it will be necessary, as in the former degrees, to select such as best tend to that purpose.

The Senior of the lodge of Masters having demanded of the candidate a few previous answers, proceeds to the following questions, which are thus answered.

Q. Brother, where was you past Master?,

A. In a lodge of Masters.

Q. In what manner was you prepared?

A. By my shoes being taken off, my arms and breast made bare, and being deprived of all metal.

Q. What was the form of your application for admission?

A. One who hath lawfully and truly served his time as an entered apprentice and fellow-craft, now requests to obtain the last and most honourable degree of Masonry, by being admitted Master.

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Q. How do you expect to obtain it?
A. By means of the pass-word.
(*Which is mentioned.*)
Q. How did the Master then dispose of you?
A. He ordered me back to the Senior Warden in the West, to receive proper instructions.
Q. What were those instructions, brother?
A. He instructed me as I stood in the West, to shew the Master in the East the due guard or sign of an entered apprentice, and that of a fellow-craft, and then taught me the guard of a Master, which is to take two steps upon the same oblong square, with both my knees bent and bare; my body upright, my right hand upon the holy bible, both points of a pair of compasses being pointed to my right and left breast, where I took the solemn oath and obligation of a Master Mason.
(*The particulars of which are as follows.*)

He solemnly swears that he will always conceal, and never reveal the part of a Master Mason to a fellow-craft, any more than that of a fellow craft to an apprentice, or any of them to the rest of the world, except in a true and lawful lodge of Masters, him or them whom he shall find to be such after a just trial and examination; that he will attend all summonses sent to him from a lodge of masters, if within the length of three miles; and that he will conform himself to all the laws and instructions of that lodge.

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The candidate having taken the oath required, and answered some questions, the substance of which we have already given, the Senior Warden proceeds to inform him of the honour to which he is admitted, of resembling one of the greatest men in the world, viz. the Grand Master HIRAM, who was killed just at the finishing the Temple. The manner of his death is thus represented, and held in great veneration by some Masons, while others treat it as a fable.

Fifteen fellow-crafts (finding the temple almost finished, and not having received the Master's word, because their time was not come) agreed to extort it from Hiram the first opportunity; that they might pass for Masters in other countries, and receive Masters wages. But twelve of these recanted, though the remaining three determined to carry it on, and accordingly placed themselves at the three entrances of the Temple, at noon, when the men were called off to refreshment, knowing that Hiram went constantly at that time to his devotion. On his coming out of the East door, one of them demanded the master's word, and on his refusing to give it struck him across the throat with a twenty-four inch guage. Hiram fled from thence to the south door, and was accosted by another in the same manner; to him he also gave the same answer, and received a blow with a square on his left breast. Having recovered himself a little, he ran to the West door, the only way left, as he thought, to make his escape; but was accosted in the same

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manner by a third, to whom he made the same reply as the two former, and then received a more violent blow than any of the others with a common gavel or setting-maul upon his head, which killed him on the spot.

Now it is necessary to observe, that in allusion to this event, every Master, at the time of his making, is struck by the Junior Warden with a 24 inch gauge across the throat, by the Senior Warden with the square on his left breast; and by the Master with the gavel on his head; when he falls, (the brethren pulling him down) and as he lays on his back, the master informs him how Hiram was found, and the reason for the ceremony.

From this arises the Master's guard; hand in hand signifying that a Master Mason always puts forth his hand to serve a brother as far as lies in his power; foot to foot that he will never refuse to go a foot out of his way to serve a brother; knee to knee, that when he prays, he should never forget his brother's wellfare; breast to breast, that he should keep his brother's secrets as his own; and the left hand supporting the back, that he will always support a brother as he can.

He is deprived of metal, because there was neither ax or hammer used in the building of the Temple of Solomon.

If some lodges still retain these forms, the Major part reject most of those, which border on fable and weak conjecture; but all proceed with the utmost regularity and decency, as will appear by the following authenticated observa-

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-tions, which will prove, that, notwithstanding a few odd ceremonies, the society of Free and Accepted Masons are both honourable and useful, though, through their strict regard to their oath, the malice of the inquisitive, and the obloquy of the censorious, they are often calumniated and basely reproached.

All the other lodges of Free and Accepted Masons are subject to a Grand Lodge, under the direction of a Grand Master, a deputy and two Grand Wardens, by which it was ordained in 1754, that all who have, or shall be Grand Masters, deputy Grand Masters, or Grand Wardens, shall be members of, and vote in, the Grand Lodge.

That the Grand Treasurer, for the time being, shall be a member of the Grand Lodge, and the Secretary also by virtue of his office, and shall vote in every thing, except in chusing Grand Officers.

It was also resolved by this Lodge, that all differences, which could not be privately made up, should be referred to, and decided by them, and that no alterations could be made in any of those constitutions without their consent.

Accordingly, all alterations and new regulations are made by this lodge, the officers of which are often of noble descent, and always of great abilities and inflexible honour.

As by the original constitution of things, men are framed in a dependant state, and therefore stand in need of mutual support and preservation, and as they are naturally disposed to live in societies, and form themselves into dis-

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-tinct bodies, for the more effectual promoting of arts, labour and industry; the Grand Lodge came to a resolution of considering the most prudent method of collecting and disposing of money towards the relief only of true brethren fallen into poverty and decay, but of none else.

In consequence of which it was proposed in 1724, the Duke of Richmond being Grand Master, that in order to promote the charitable disposition of Free and Accepted Masons, and to render it more extensively beneficial to the society; each Lodge should make a certain collection according to ability, to be put into a joint stock, lodged in the hands of a treasurer at every quarterly communication, for the relief of distressed brethren, that shall be recommended by the contributing Lodges to the Grand Officers from time to time.

The committee, to whom it was referred to consider of proper measures to regulate the general charity, after several meetings to that purpose, came to the following resolutions:

1. That it is the opinion of the committee, that the contributions from the several Lodges be paid quarterly and voluntarily.

2. That no brother be recommended by any Lodge as an object of this charity, but who was a member of some regular Lodge which shall contribute to the same charity, one month before the proposal.

3. That no brother, who has been admitted a member of any such Lodge since that time,

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or shall hereafter be admitted, be recommended till three years after such admission.

With respect to the circumstances of the person to be relieved, the sums to be paid, the times or terms of payment, the continuance, suspending or taking off such allowances, &c. these should be referred to the Grand Lodge.

At length this work of charity was begun at the Grand Lodge on Nov. 25, 1729, the Duke of Kingston being Grand Master, who, after a warm exhortation, ordered the Lodges to be called over a second time, when some officers gave in the benevolence of their respective lodges, and their charity being forthwith recorded, was put into the hands of a treasurer, and other lodges soon followed their good example.

In consequence of this benevolent institution, many worthy men have been relieved, many families kept from indigence, and labour, industry, and honesty encouraged and promoted.

Nor does the regard of this venerable body to decency and morality appear less conspicuous than their disposition to humanity and benevolence, as we learn by several excellent rules relating to the making or constituting new Lodges, making new members, and their general directions for the behaviour of Masons both in the lodge, and in the world.

In order to avoid irregularities, a new Lodge must be solemnly constituted by the

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Grand Master, or some officer deputed by him. The brethren, desirous of being formed into a Lodge, must be examined concerning their skill in the science, &c. The words used in the ceremony by the Grand Master, or his Deputy, are, 'I constitute and form these good brethren into a new Lodge and appoint you brother A. B. the Master of it, not doubting your capacity and care, to preserve the cement of the lodge, and promote the interest of the craft in general.'

Upon this the charges of a Master are rehearsed; after which the new Master is installed, and presented with the book of constitutions, the Lodge book and the instruments of his office.

Every new Lodge must pay twelve guineas for their constitution to the general fund of charity.

The precedency of Lodges is grounded on the seniority of their constitution.

No lodge is owned, nor their officers admitted into the Grand Lodge, unless it be regularly constituted and registered.

If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's warrant; the regular Lodges are not to countenance them, nor own them as fair brethren duly formed, nor approve of their acts and deeds, but must treat them as rebels, until they humble themselves, and as the Grand Master shall, in his prudence, direct, and until he approves of them by his warrant signified to the other Lodges, as the custom is when a

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-on and capacity of the candidate, unless by a dispensation. All particular lodges are to observe the same customs as much as possible; in order to which, and for cultivating a good understanding among Free-Masons, some members of every Lodge shall be deputed to visit other Lodges as often as shall be thought convenient.

The same usages for substance are observed in every Lodge; which is much owing to visiting brothers, who compare the usages.

No set or number of brethren shall withdraw or seperate themselves from the Lodge in which they were made, or were afterwards admitted members, unless the Lodge be too numerous, nor even then without a dispensation from the Grand Master or Deputy.

But if any brother so far misbehave himself as to render his Lodge uneasy, he shall be thrice duly admonished by the Master and Wardens in a Lodge formed: And if he will not refrain [? from] his impudence, nor obediently submit to the advice of his brethren, he shall be dealt with according to the *bye-laws* of that particular Lodge, or in such a manner as the quarterly communication shall in prudence think fit.

The brethren of all the Lodges in and about London and Westminster shall meet annually in some convenient place, or any brethren round the globe who are *true* and *faithful*, as [? at] the place appointed.

They shall assemble either on St. John the Evangelist's day, or St: John the Baptist's day,

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as the Grand Lodge shall think fit.—Formerly all the members of the Grand Lodge must have been at the place of the Feast long before dinner, with the Grand Master, or his deputy at their head, who shall retire and form themselves, in order to receive any appeals duly lodged; that the Appellant and Respondent may be both heard, and the affair amicably decided before dinner if possible. But if it cannot, it must be delayed till the new Grand Master takes the chair, which if not decided then, the Grand Master must refer to a special committee that shall quickly adjust it, and make report to the next Grand Lodge, that so brotherly love may be preserved.

To prevent any difference or disgust that might arise that day; that no interruption might begin to pleasure and harmony, to promote decency and decorum, and prevent ill manners in the Grand Assembly, at which all sorts of Free-Masons are present; it was at length decreed, that no petitions or appeals, should be preferred on that day.

Some time after dinner the Grand Lodge was formed, in presence of all the brethren, who are not Members of it; this was the ancient custom; but as it was found in convenient, therefore as the whole assembly sit together at dinner in the form of a Grand Lodge, there is no alteration, and the members of the Grand Lodge continue promiscuous in their seats.

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If the Grand Master of last year has consented with the Masters and Wardens to continue for the year ensuing, then one of the Grand Lodge deputed for that purpose shall represent to all the brethren his worship's good government, and turning to him shall, in the name of the Grand Lodge, humbly request him to do the fraternity the great honour (if nobly born, if not) the great kindness, of continuing to be their Grand Master for the year ensuing. And his worship declaring his consent by a bow or speech as he pleases, the deputed member of the Grand Lodge shall proclaim him aloud *Grand Master of Masons*.

The members of the Grand Lodge shall then salute him in due form; and all the brethren shall, for a few minutes, have leave to declare their satisfaction, pleasure and congratulation.

After the oration, public and loyal healths are toasted, and before and after each, a Mason's song, with the best instruments of music.

With respect to the behaviour of Masons in the lodges, they are enjoined to salute each other in a courteous manner, calling each other brother, freely giving mutual instructions as shall be thought expedient without being overseen or overheard, without encroaching upon each other, or derogating from that respect which is due to any brother were he not a Mason; for though all Masons as brethren are upon a level, yet masonry takes no honour from a man that he had before; nay, it rather adds to his honour, especially if he has deserved well of the

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brotherhood, who must give honour to whom it is due, and avoid ill manners.

In the presence of strangers they are exhorted to be cautious of their words and carriage, that the most penetrating may not be able to discover what is not proper to be so intimated.

At home, and in his neighbourhood, he is to act as becomes a moral and wise man, and must be particularly careful to conceal from his family, friends and neighbours the concerns of the Lodge. He must also consult his health, by not continuing too late, or too long from home, after lodge-hours are past, and avoid gluttony and drunkenness, that his family be not neglected or injured.

If a stranger accosts a Mason as a brother, he is enjoined cautiously to examine him in such a manner as prudence shall direct, that he may not be imposed upon by an ignorant pretender, whom he is to reject with due contempt, and beware of giving him any hints of knowledge.

But on the other hand if he discovers him to be a true and faithful brother, he is to treat him with becoming respect, relieve him if he can, or else endeavour to procure him relief; he must employ him some days, or else recommend him to be employed; at the same time he is not charged to do beyond his ability, only to prefer a poor brother that is a good man, to any other people in the same circumstances.

These directions are recommended to the observance of all Masons, who are required to cultivate brotherly love, the foundation, cement,

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and glory, of their ancient and honourable fraternity, avoiding all quarrelling and detraction, not permitting others to slander an honest brother, but espousing his cause, defending his character, and doing him every good office as far as is consistent with his own honour and safety.

To conclude, if such are the benefits arising to mankind from this institution, if such are its orders, laws, and customs; if such are its maxims and principles, as we have laid down in the course of this work; we hesitate not to declare that it redounds to the honour of the great parent of nature, and architect of the universe, and is therefore worthy the sanction of the wise and good in all ages, nations, and places, which heard the stamp of a divine original, in the exquisite workmanship of man, whose greatest happiness is society, whose supreme dignity is humanity.

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